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The Pastor

APRIL ◆ NINETEEN AND FIFTY

The Pastor

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EDITORIAL

What Voice Have We?

IN THIS time of confusion in which we live, Christian leaders are grasping for whatever straws of truth they can pick out of the strong winds of propaganda that are sweeping over our world from all directions. In such times pastors—who are leaders in their communities—must ever be wary of swallowing whole what they read and what they hear. Both the forces of reaction and the forces of misguided "liberalism" are reaching out vigorously through the printed word to capture the minds of men and shape them to their purposes. Their words are clever enough to trap many an unsuspecting reader, even though he is earnestly seeking the truth. They are trying to use Christianity to suit their purposes.

One great danger to the Christian Church in these times is that its prophetic voice will be stiffled. From two directions the forces that would (wittingly or unwittingly) squeeze the life breath out of the church close in upon the men who preach from Christian pulpits. On one side there is a surge of reaction against any apparent criticism of what is often loosely called "our American way of life." Some clever propagandists are subtly identifying this way of life with Christianity itself, and for them the role of the church is strictly in the realm of "things of the spirit." Many preachers are glad to stay in this realm, shaking in their boots at the thought of being given some unpopular label for their social views.

On the other side there is a kind of activism operating in the churches on the theory that we enlightened modern men must hurry to bring in God's kingdom. Some seem to think that *they* can do it in just a few years if they work hard enough. They blunder forward with a pseudo-social gospel that is more bull-headed than it is Christian. Let us not confuse our own voices with the voice of God.

The Church does have a social responsibility. It must seek to win the world. It has a challenge to change society and individuals; for *unless one is born anew, he cannot see the kingdom of God.* Just because the church has a responsibility in the social order it will necessarily become involved in the social order. As it goes out to convert the world it is in danger of being overcome by the world, as writers in the *Amsterdam Assembly Series* have pointed out. This challenge can only be met if the Church lives and acts under the guidance of the Holy Spirit.

We believe that such life and action calls, first of all, for patience. But patience is not to be confused with complacence. The way of complacence is easy because it dulls the senses, making us think we are better than we are. It makes us think we are living merely for now, rather than for eternity, and that we had better not change things in our social order. Thus it enables us, for a time, to forget the eternal aspect of men. The way of patience is hard because it involves waiting and ridicule and even suffering.

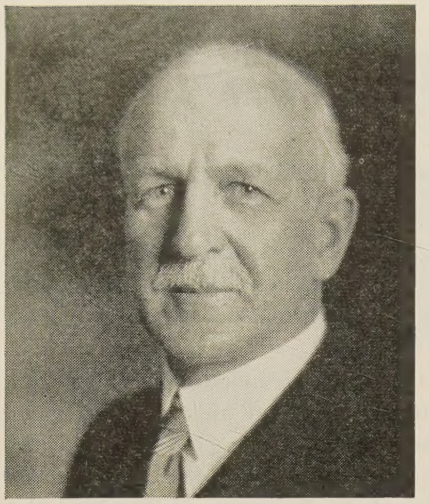
The preacher in the Christian pulpit, soaked with the propaganda of reaction on one hand and of radical social idealism on the other is faced with a choice. A common error is to believe that there is some "safe middle course" that he can steer, free from dangers on both sides. But there is no simple "middle way" for prophetic preaching. The insights of Christian faith must be voiced in a way that often cuts straight across all ways of life and that always judges them in the light of the truth that the church professes.

We must see clearly that the Christian faith and way cannot be identified with any particular ideology or cause or party. An yet we must see that a particular ideology or institution may not be totally evil just because it does not reach the moral perfection that the Christian Gospel requires.

The real task of Christianity is to serve as a voice proclaiming the way in which the Gospel must be applied to all ideologies, parties, and causes. These—and all of man's existence—are under the judgment of God. The Christian Church's message must be proclaimed in the light of this fact. We must preach that God stands over all of our little systems and judges them, and that we must move ahead as God's Holy Spirit moves us—sometimes like the thrust of a rapier, but sometimes parrying or even waiting for our best opportunities. Let us *not* suggest, however, that the church ever succumb to moral paralysis which springs from fear or complacency or pride.

All this is said because in the face of reactionary influence, some of our churches are following the secular world when they ought to be leading. We see this in the realm of race relations, in the peace efforts, and in the whole field of labor relations. Too many of our churches tend to become little clubs that reflect the local culture and the local prejudices.

We believe that in such a time as this the Christian Church must reassert the primacy of its prophetic voice. If the church is to accept its social task the preacher must be strong enough to overcome the pressures of both reaction and false liberalism. He must have insight enough to see the truth in what he reads without swallowing the mishandled "facts." From the pulpit the Christian Gospel must be proclaimed as God's way—the way that stands above all of our human systems and ideologies.—*N. S. C.*



The Holy Spirit

By CHARLES R. ERDMAN

Through the personal ministry of the Holy Spirit, Christians are related to each other and to God. "As Christian ministers, our supreme need today is a new enduement of the Holy Spirit," says the professor emeritus of Practical Theology, Princeton Theological Seminary, Princeton, N. J.

IN HIS farewell message to the disciples, our Lord made memorable disclosures of the relation sustained by the Holy Spirit to himself and to his Father, and also of the relation to be established with his followers (John 14:16). The latter relation is of more practical importance in Christian experience, although the former is of deep significance in Christian doctrine. In either case it is a personal relation as expressed in the promises: *he dwelleth with you, and shall be in you; . . . even the spirit of truth, who proceeds from the Father, he will bear witness to me* (R. S. V.); *He shall glorify me . . .* The phrase does not denote a material substance of which believers partake in larger or smaller quantities, as certain writers seem to imply; nor does the "Holy Ghost" indicate merely a spiritual influence. He is a divine Being, inseparable, however, from the Father and the Son, the third Person in the adorable Trinity.

This conception is of vital concern in our understanding the truth concerning the Holy Spirit. He is so really one with the Father and the Son that, when we speak of his presence in the life of the believer, we do not mean something distinct from "the presence of God" or "the indwelling Christ." However, it is true that separate functions are assigned to each of the three Persons, and it is instructive and encouraging to note some of the statements that more specifically define the work of the Holy Spirit in the life of the believer.

I

First of all, then, the Holy Spirit is a personal presence *with every follower of Christ.* One may have grieved him, one may have disobeyed him, one may be utterly unconscious of his presence; but wherever there is faith in Christ and submission to his will, there the Comforter abides.

That, by his Spirit, Christ continually would be with each of his disciples was his specific promise. On the evening when he was bidding them farewell, he consoled them with the words: *If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever . . . I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in my father, and ye in me and I in you.*

The presence of the Spirit, who is one with the Father and the Son, was to be their comfort and hope. Thus, during the forty days after his resurrection, Christ appeared to his disciples frequently at unexpected times and places, teaching them that, as he might appear at any time and in any place, henceforth by his Spirit he would be with them at all times and in all places.

When Paul wrote . . . *if any man have not the Spirit of Christ, he is none of his,* he was not referring to the moral temper of the disposition of Christ. He was speaking of the Holy Spirit. He was not applying a searching test of Christian sincerity, but he was stating a truth of Christian experience, namely, that the Spirit of God, or the Spirit of Christ, or the Comforter abides with every believing soul. To speak of a Christian as without the Spirit of Christ is a contradiction in terms. Such a divine Person does affect the moral temper; such a Companion must mold the character; such a Counselor will direct the life; yet it is upon a Cause rather than upon its effect that Paul fixes our thought. We first need to be assured of this abiding presence, and then we shall be prepared to consider and to experience his power.

It is the familiar teaching of the Master that only by the power of the Holy Spirit can one become a follower of Christ. One must be *born of the Spirit.* Only by his power is Christian experience begun. He alone can impart spiritual life (John 3:5). This life may be faint and feeble in its beginning; we are not born in full maturity, but by the Spirit we develop increasingly into the likeness of Christ. Even our first, faint hesitant confession as we call Jesus Lord is declared to be by the power of the Holy Spirit (I Corinthians 12:3). If our characters are being transformed, it is by the power of this same gracious Spirit for . . . *we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord* (II Corinthians 3:18).

As to this truth of the abiding presence of the Holy Spirit, a question often is raised in connection with the words of such familiar hymns as "Come Holy Spirit, heavenly Dove" or "Spirit of God, descend upon my heart," or even with the words of the Master, *I will send him unto you.* If he is present how can he "come," or why should he be "sent"? The difficulty is resolved when we remember that these are beautiful figures of speech. It is not to be supposed that in reality they express a change of location in space, but rather a new manifestation in time. The Holy

nd Christian Experience

Spirit has always been in the world; he moved upon the primal chaos and was one with the Creator; he gave new life and holiness and comfort to all the saints of old; he empowered prophets and priests and kings for their special tasks; he inspired men to speak of a coming Messiah; he filled the great forerunner John with courage and strength. When the Son appeared, he too was filled with the Holy Spirit to whom he attributed his mighty works, and through whom he gave to his disciples his parting command. However, on the day of Pentecost there were manifestations of the Spirit so unique, so startling, that our Lord was justified in having used, when predicting these events, such figurative expressions as these: . . . *I will pray the Father, and he shall give you another Comforter; . . . I will send him unto you; But when the Comforter is come . . . he shall testify of me.*

Thus by our hymns and our prayers we do not express the hope that the divine Spirit will come to us from some more or less remote place, but we do desire that he will manifest himself to us and through us in new grace and power. The beautiful hymn by Croly begins, "Spirit of God, descend upon my heart," but the fourth stanza reads, "Teach me to feel that Thou art always nigh . . ." There is no contradiction here. The petition is that the Comforter, who is ever present with every follower of Christ, may grant us his gracious power and may "take away the dimness of our souls."

This presence of the Holy Spirit is not the peculiar privilege of some favored circle. It is not the prerogative of saints and apostles and prophets, nor is it assured only to ministers of religion and to public servants of the church. Your attainments may be limited, your sphere may be obscure, your burdens may be crushing, your struggles severe, your disappointments bitter, but you are not standing alone. Be inspired and cheered by the belief that the Comforter has come to abide forever, and that he will be with you all the days, whether bright or dreary.

II

In the second place, as already indicated, the Holy Spirit is present with the followers of Christ *in every experience of life.* Peter was inspired for his service on the day of Pentecost so that his preaching resulted in the conversion of three thousand souls. Yet the same Spirit so transformed the Apostle John that a Son of Thunder became the Apostle of Love; and the same Spirit so controlled the martyr Stephen that his face was "like the face of an angel," and he was able to pray for his murderers, *Lord, lay not this sin to their charge.* So while it is proper, in speaking of the Holy Spirit, to emphasize the power he gives for public service in preaching the gospel, yet we should not forget that he is quite as ready to give us help in all other spheres of activity and experience, particularly in securing for us growth in grace and patience in suffering.

As Christian ministers, our supreme need today is a new enduement of the Holy Spirit. More culture, more eloquence, more mental discipline well may be desired, but the essential conditions of successful service are that understanding of truth, that sympathy with souls, that persuasiveness in speech, that quickening of the inner life, which only the Spirit of Christ can give.

Thus we need to depend upon the Spirit for growth in grace quite as much as for fruitfulness in service. Indeed, these are vitally related. Some preachers who pray for spiritual power imagine that it lies along the line of greater eloquence in public speech. What really may be needed is more gentleness, more sympathy, more unselfishness, more humility. We must remember that the . . . *fruit of the Spirit* . . . is not eloquence, but . . . *love, joy, peace, longsuffering, gentleness, goodness, faith.* These virtues should be sought by us as personal possessions quite apart from the fact that they may qualify us for more efficient service.

The Holy Spirit is also a "Comforter" in the popular sense of the world. It is an important, even an essential, part of his work to give consolation and peace and gladness to broken and bleeding hearts. The word "comforter" further may indicate the various forms of aid given to the followers of Christ in the varied experiences of life. The term may be translated "paraclete" or "advocate"—that is, "one who is called to the side of another to give him aid." It is also equivalent to "helper" or one who pleads or counsels. In this conncetion there is deep significance in the word "another." When our Lord declared that the Holy Spirit was to be "another comforter," he was saying that as he himself had been their Comforter, so now the Holy Spirit was to do for his disciples, by his unseen presence, all that he had been doing for them and through them by his physical presence.

Do you wish to know what the Holy Spirit is ready to do for you and in you and through you? Follow Christ in memory as he crossed the Judean hills, taught in the temple courts, healed the sick, fed the multitudes, instructed his disciples, and everywhere brought peace and hope and more abundant life. At a marriage feast his Spirit can give added joy; in the darkened home he can take away the unrest and fever of the soul; he can still the storms that threaten; he can give sight to the spiritually blind; he offers living water to unsatisfied and thirsty hearts; he even dispels the shadows of the tomb. Through his ministry God can supply all our need *according to his riches in glory by Christ Jesus.*

III

This Comforter, Counselor, Paraclete, is with every follower of Christ in every experience of life and in *all the fulness of his power.* To be *filled with the Spirit* is to be under his guidance and dominance and power

and control. This is the normal, at least the ideal, condition of every Christian, however exceptional it may be in actual experience. It should not be regarded as a mystical or mysterious state to be attained by some intricate or esoteric process of spiritual discipline. As one rises each morning and yields himself to the service of his Lord, one should expect to be guided and empowered by His Spirit.

There need be *no interval of time* between the acceptance of Christ as Savior and Lord and our being brought under the absolute control of his Spirit. Usually there is. Surrender may be incomplete, knowledge imperfect, and faith weak. However, the ideal experience was that of Cornelius and his companions (Acts 10), or of the twelve disciples whom Paul baptized at Ephesus (Acts 19); as soon as they believed in Christ they were "filled" with the Spirit.

There need be *no interruption* in such an experience. However, to be *filled with the Spirit* is not usually a permanent state. Forgetfulness of Christ, disobedience, selfishness and willful sin, result in spiritual impotence. Then, too, fresh stores of grace are demanded for special tasks, and believers once "filled" may be filled again. The story of the early disciples is that of their repeatedly being *filled with the Spirit.* This implies new needs and an unfailing supply. So with us. We become Christians only once and . . . *by one Spirit are we all baptized into one body* . . . of believers; but while there is "one baptism" there may be "many fillings."

There may be *no results* such as have been anticipated. We should not apply arbitrary tests to ourselves or to others. Some persons have supposed that being filled with the Spirit would be indicated by physical sensations or ecstatic emotions, or "the gift of tongues," or great pulpit ability. Far better proof of his presence and power are found in the courage with which one fights a losing battle, or in the faithfulness with which one toils at an obscure task, or the patience with which one endures suffering and loss. When one is filled with the Spirit he may not achieve apparent success, he may not win the plaudits of the crowd, he may not even attain the sainthood he seeks; but he will render the highest service possible to man, which for each one is to do the will of God.

To be filled with the Spirit may be *an unconscious experience. Moses wist not that the skin of his face shone* . . . So when most fully controlled by the Spirit one probably will not be thinking of himself at all, but he will be lost in contemplating the loveliness of our Lord or he will be engrossed in the furtherance of the Spirit's glorious work.

No sudden crisis need be expected by those who are brought most fully under the power of the Holy Spirit. However, the performance of a neglected task or the forsaking of a secret sin or a new vision of Christ often has resulted in a *new* and *memorable* experience. Yet, the older we grow many of us become the more suspicious of short cuts to spiritual power. The familiar paths are those we should seek to follow. The way to the heights leads by the place of prayer (Luke 11:13). Our Guidebook must ever be in our hands; for the exhortation to be *filled with the Spirit* (Ephesians 5:18) has its exact counterpart in the commandment to *let the word of Christ dwell in you richly* . . . (Colossians 3:16).

Thus in such united worship, and in the fellowship of Christian friends, our spiritual life is advanced. So when with them we observe the sacrament, we may find ourselves in an "upper room," and, as the Savior breathes upon us, we may partake of the blessing received by those disciples who heard him say, *Receive ye the Holy Ghost* (John 20:22).

The supreme condition of being filled with the Spirit is complete abandonment to his prompting. It may be said that we do not need to have more of the Holy Spirit; we need to *let the Holy Spirit have more of us.* When we are truly devoted to the service of Christ, we are living in the very sphere of the special office and activity of his Spirit. He will work in us and through us, for this is the inspiring promise of our Lord: *He shall glorify me* . . .

Ordination a

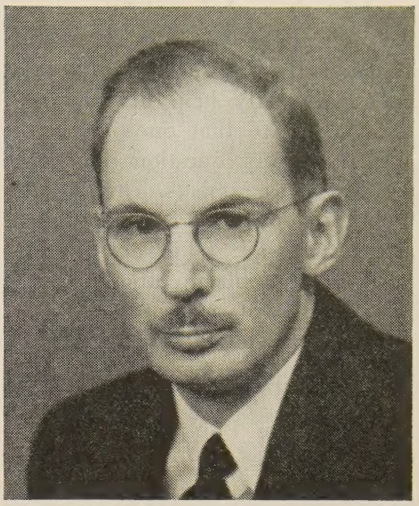
"The Methodist Church needs to decide whether it is Protestant or Catholic and be consistent in one course or the other." The pastor of Calvary Methodist Church, Steubenville, Ohio, declares that Protestantism is committed to view ordination as an administrative function rather than as a sacramental one.

WITHIN the past year or so two significant articles have appeared in THE PASTOR upon the subject of orders in The Methodist Church ("How They Feel About Union," by R. P. Marshall, Oct., 1948, p. 2; and "Our Confusion About Ministerial Orders," by Paul Sanders, Sept., 1949, p. 2). Some interest has also been manifested through letters to the editor (Your Right to Say It). Evidently much thought is being given to this matter of orders. I have not seen, however, a statement of the administrative character of ministerial orders and sacraments, and it is my feeling that this view should be more fully examined.

We are faced here with the growing pains of what has been described as the development of Methodists from a movement into a church. We have not yet found a final institutional form for our religious insights. It will be a sad day for us if we ever do. The precondition of life probably lies in the tension between insight and organization. As these insights multiply, the organization has to work hard to provide discipline, and at the same time stay real.

It is so with sacraments and orders

n Administrative Measure



By HAROLD B. WILLIAMS

in The Methodist Church. I am taking the view that the principal use of orders is in some relation to sacraments. Most of the confusion in our thinking seems to result from a confusion about what is conferred upon one by ordination.

In Catholic theory—and this is Episcopalian also—ordination is (1) a setting apart of someone for a specific task, (2) at the hands of a bishop (no less)—(3) one who has himself been ordained in the succession of Peter. This ordination also (4) expresses the approval of the church for the person ordained, (5) assumes responsibility for him, and (6) empowers him to administer *valid* sacraments. This last seems to be the nub of the matter. Sacraments that such a person administers are valid (effective, availing—they help). Sacraments that are administered by others are invalid (ineffective, unavailing—they do not help). Validity in 99 per cent of all discussion about this means efficacy. Any confusion of efficacy with mere ecclesiastical regularity is an obfuscation of the issue. For all practical purposes, validity equals efficacy. Whenever it means anything else it should be specifically noted.

In Protestant theory—and most Methodists are Protestant except when they get to thinking about orders—ordination is: (1) a setting apart for a specific task, (2) a person whose gifts and graces the church recognizes, (3) at the hands of the duly constituted authorities of the visible church organization (no matter in what succession—or in none at all), and (4) a granting of church authority (permission) to administer sacraments during the period of his good behavior (as long as the church can honestly assume responsibility for him before the world).

But what about the validity of his sacraments? Nothing has been said about that. Nothing *can* be said about that in a Protestant church that takes seriously the priesthood of all believers. Two insurmountable obstacles bar the way:

1. *The nature of the succession.* Succession, which it is the function of the church to *recognize*, is the propagation of the power to offer the grace of Christian sacraments to those in spiritual need. We are in confusion about the methods of such succession. We pay lip-service, even in our General Conference, to the Catholic theory of the transmission of the power to administer valid sacraments. We do this through the laying on of someone's hands, though whether Peter has to be in the succession we do not ordinarily specify. But in practice we are not sacramentarian at all. And if we are not sacramentarian, validity is not an issue.

No sacrament is necessary for salvation. Sacraments are an aid to the Christian life, but they are not essential to it. We had better hold this to be true, for, unlike the Roman Catholic Church, we do not supply enough ministers to the average community to keep even the faithful from going to hell. But they won't, and in our better moments we admit it.

Why is the church interested, then, in sacraments and in those who administer them? Because they are *an aid* to faith, a distinguishing mark, *a* means but not *the* means of grace. Salvation by faith in Christ—the penitent transaction of a single believing heart with a forgiving God—is still the only Protestant means of grace that stands when all others have fallen. Let those cry out who will that this "atomizes," or "individualizes," or "subjectivizes" the church. I hope it may, in any sense other than what can be erected upon this formula. It is not my formula. Its origins will be apparent to any student of Church History. An overweening and self-conscious ecclesiasticism has no place in such a structure. Sacraments and those who administer them will have to fit in where they can.

2. *The place that the Protestant minister occupies with respect to the believer.* In Protestantism the minister is not a priest. He does not stand between the believer and God. He is just what the Latin of that word says: a servant, or a helper. He helps the believer—the priestly believer, in that he needs no intermediary—along the way of faith, but always as a helper, never as a dispenser of the divine mercy. (The word "dispenser" in the ordination service seems to apply to the sacrament, not the divine grace.)

The only question that can be asked at the court of Heaven about

a minister's work is not "Was he in the right succession?" but "Was he a sufficiently faithful servant so that he could really help his people?" The answer to that question is the answer to any question about the validity of sacraments. This validity is the gift of God to a skilled helper along the way: it is not the disposition of a bishop upon a priest who can "bind or loose."

The succession is not from Peter to Clement, from Clement to Victor, from Victor to Leo X, from Leo X to Pius, from Pius to John Smith, etc. The succession is from God to Peter, God to Victor, God to Leo X (this one is open to doubt), God to Pius, God to John Smith, God to me. This is the only type of succession that we know of in Protestantism, or in The Methodist Church, that has anything to do with the validity of sacraments.

The only relation that ordination has to validity is the care and vision with which the church has recognized what only God can bestow in the character of those it ordains.

With this view of the ministry and the sacraments, I am driven to conclude that there is no reason to expect a drawing together of the Episcopal Church and our own, especially insofar as it may depend upon a reciprocal re-ordination of the clergy of both churches. I greatly respect the Episcopal Church, and I am quite largely aware of Methodist indebtedness to it. But the hypocrisy on both sides of our presuming to give them something that they do not want in order to get something that we do not believe they can give, would almost disqualify any of us from administering the sacraments by whatever light we may have.

But this does not finish my catechism. We have left Methodist ordinations in a perilous condition, and they need not remain there.

Orders, under this concept, become just what they were for the early church, though even that does not make them sacred. If the validity of the sacraments is in some way dependent upon the gifts and graces of the helper who administers them, it is essential for the public, for the church, and for those persons themselves who are helpers, that some device be found by which it can be shown (1) that these persons are expected to administer sacraments; (2) that the church—the organized, visible church, which only in the most aggravated and flagrant apostasy is to be read out of the Holy Catholic Church—has approved these persons as its agents; (3) that it has assumed responsibility for them; and (4) that in them the world may expect to find qualified, and spiritually competent, helpers in matters of faith and Christian growth.

I do not know of any better way for this to be done than for the church to recognize in certain persons of proved quality these gifts of the Spirit, which are the life of the Holy Catholic Church. By placing the hands of its most exalted officers upon them, the church should signify to all the world that God's hand has been placed there first, and that they are to be recognized as its trusted deacons, elders—or whatever they should be called. This is a sufficient exaltation of the clergy in a Protestant church.

This administrative concept of orders is the least that we can demand in any well-ordered church government. More than this we dare not assume, unless we are going the whole way into sacramentalism. We cannot split the difference.

There is yet more to say about orders in The Methodist Church. The administration of the sacraments by unordained, supply pastors is not a theoretical question. It is not an unreasonable situation. Only our foolish attempt to eliminate the practice by denying them the right to do it is unrealistic and unreasonable. When these men are confronted with a desperate need, they will administer first and ask questions afterwards. On the basis of what we have said here, the validity of such sacraments is open to no question that could not be asked about those administered by ordained men. These sacraments are truly valid, *and should be so administered* in the absence of an ordained man.

The only dangerous thing here is that the church may lose control of the character and abilities of those who represent it in these central ceremonies. But this danger arises not from the fact that these men are incapable of administering the sacraments, but merely that the church has not admitted that they can. Never must we lose sight of the fact that, really, the man cannot administer the sacraments because he is ordained. Indeed, he is ordained because he can administer the sacraments worthily.

Therefore, the basis of our *permission to administer* sacraments needs to be overhauled to conform more fully with the facts. I believe that even on a fully Protestant view of the sacraments the church must be the accrediting agency for those who administer them. Only the most unbelievable confusion can result otherwise. We are courting such confusion by failing to recognize these abilities freely enough.

I find myself drawn to some sort of term, or provisional, permission to administer sacraments for men who are honored with an appointment to feed a flock of Christ in a particular place, but who are not able to meet the standard conditions of ordination. If we really can trust a man to preach Sunday after Sunday to a congregation and carry responsibility for the affairs of the church, we can trust him to baptize children and administer the Holy Communion once a quarter. The people will not be harmed by his sacraments any more than they will by his preaching. In order that the standard for all ordinations may not be lowered by this practice, I would suggest that this permission be granted on a term basis with rigid character requirements, including a provision for a review of the man's work with each renewal. Certainly, the permission should be terminated when the local preacher no longer serves a church.

I do not know what to call such a person. Perhaps either *provisional deacon* or *temporary elder* will suffice. These terms have the value of indicating church accreditation and church control.

The Methodist Church needs to decide whether it is Protestant or Catholic and be consistent in one course or the other. In any case, it should control the character of those who administer its sacraments.

They Are Denied

By PAUL K. McAFEE

This local preacher observes that many Methodists are not receiving the Lord's Supper at all as a result of the unordained man being unauthorized to administer the Sacrament. He is the Methodist pastor, Michigantown, Ind.

I AM a student pastor, an unordained man. At the General Conference in 1948 the bars were raised preventing me from serving Holy Communion to my people. I am permitted (under certain rules) to marry, bury, and baptize my flock—but not to give them the Lord's Supper.

Hundreds of preachers in my status are called upon either to get ordained men for communion services or not to have any such service at all. Too often (nearly always) it is the latter; not because of stubbornness, but because there are not enough ordained men to go around. District superintendents cannot function four times yearly in each of their churches.

Methodism does not have many churches that can afford ordained men. It is composed largely of congregations in villages, hamlets, and small towns. And these have been denied! These small flocks are shepherded by preachers who, making up one-half or more of every district, are supplies, accepted supplies, deacons, and student pastors in various stages of their education. The majority of these groups have not received Holy Communion every quarter as they were accustomed. Some have received it only once, and many not at all, with little hope of a better situation in the near future.

Where is the danger? Look at it objectively. The Methodist Church is making a mistake in that it is hindering its people *who, after all, are the church!* In a small country—or small town—church it could become possible for Methodist children to be baptized and come up through Sunday school into adulthood, without once ever participating in the beautiful and heartwarming communion service. Absurd? Not at all.

Perhaps Holy Communion is to be given in one of the larger churches on the charge, and the pastor is expected to urge two, or three, or four, or more, of his congregations to attend the service. It is not likely that many members will respond to such an invitation.

Strange as it may seem, people are still the same; they have not changed. The preacher cannot drive them to the table of grace. If he cannot bring the sacrament to them personally, they will not have it at all. Ideally, maybe every member should go to a centrally located point and, with a visiting ordained minister, approach the Lord's Table. But, like so many ideally conceived situations, this does not work.

What shall we do? I have heard some disgruntled men advocate that it was not their worry, but the worry of the district superintendent. However, that does not offer a solution. We should know that the people ought to have their own service, and that the minister should be allowed to serve them by bringing to each of his congregations, separately, the Holy Communion.

If he is not allowed this privilege, hundreds of small churches will remember that they once enjoyed the Communion, but the memory will become more dim with the years.

Whether the pastor is an ordained minister or an accepted supply, his people have a right to their own Communion. The bonds that are binding unordained men will strangle the loyalty and faith of many, many otherwise satisfied members. Already there is discontent.

Why draw such close lines between ordained and unordained men? Of course, they should all be educated fully and adequately for their profession, but why such seeming contradictions? If a man is qualified to preach and to present Jesus for the saving of souls, why isn't he qualified to serve the Lord's Supper? In the Roman Catholic Church only the priest is allowed to partake of the wine, to offer up the host. Is that what we in The Methodist Church strive for? Are we looking forward to a time when only the clergy will receive the Sacrament? Are we sliding backwards into the conception of the Middle Ages and the Roman Catholic belief in transubstantiation?

We believe that the bread *represents* the body of Christ, that the wine *represents* the blood of Christ. It is a symbolic service signifying his spiritual presence. When men are permitted to preach, they are charged with a task that is *real.* When they are told that they cannot administer Communion, they are disqualified for a task that is *symbolic.* In the eyes of those who voted for this change in Boston, then, symbolism is apparently more important than reality. Is the spiritual presence of Christ in only the symbolic communion service, and not neccessarily in an altar service?

May God search our souls. The spiritual presence of Christ dwells just as much in the altar service (in which a human soul struggles to achieve a place above sin) as it does in grape juice and unleavened crackers! The unordained man is told that he can officiate at the altar service, but not at the Lord's Table. This is plainly and callously placing symbolism above reality!

The wrong has not been done to unordained men. Few of us look at this matter narrowly. We are loyal to our church and to its rules. But we would not be loyal to it if we allowed a wrong to continue—a wrong which directly affects its people. The wrong is that, unless corrected, year after year thousands of members of our churches will not receive the benefits of the communion service. This legislation of our General Conference—as yet not clearly explained to the laymen—should be reviewed, and some method should be devised whereby every Methodist could be assured of the opportunity to approach the Lord's Table and receive the Sacrament of the Holy Communion at least once every quarter, as the laws of our church designate.

slants on the secular

By RAY W. RAGSDALE

RECENT developments in certain circles are contributing to a new attitude toward one of our modern gods—Science. For a number of years, now, man has stood in worshipful awe before the latest oracles of Science. But there are indications of a change in modern man at this point. An interesting sidelight of the announcement of Albert Einstein's new theory is the reaction of many people. "Well," they say, "this just proves that science can be wrong!" It should be said that science has never claimed infallibility for itself, but modern man has been so greatly impressed with the achievements of science in our time that it has been easy to assume that our scientific supermen cannot make even one mistake.

A quarter of a century ago when Harry Emerson Fosdick wrote his *The Modern Use of the Bible,* much consideration was given to the educated man who faced a dilemma of seemingly irreconcilable conflict between his modern intellectual viewpoints and some of the strange things reported in the Bible. Thus, the student of the "twenties," knowing modern astronomy, found it difficult to explain such happenings as the sun standing still for Joshua's army. Since the laws of astronomy ruled out such an occurrence, intellectuals were inclined to look upon scientifically untenable biblical stories as myths or legends.

Our intellectual faces are likely to be slightly red if the findings of Immanuel Velikovsky receive scientific acceptance. Velikovsky has written a book entitled *Worlds in Collision* in which we face the possibility of a revision of a great many of our ideas. *Harper's Magazine* ("The Day the Sun Stood Still," by Eric Larrabee, Jan.) presents a preview of this book. Dr. Velikovsky is challenging the assumption that the earth's history has been one of peaceful evolution, and is offering instead a basis of evidence for an "astonishing pattern of catastrophe." He believes that the earth was greatly affected by a wild comet brushing close to this planet twice within one century about 3,500 years ago. The first encounter occurred at the time of the Israelites leaving Egypt, and the powerful magnetic attraction caused the earth to stop turning. This created huge tidal waves, one of which might well have engulfed the Egyptians as they pursued the Israelites across the Red Sea. The second approach of the comet came at the time Joshua's forces were battling for the promised land. Again, the earth was arrested in its turning, and the sun seemed to stand still. Clifton Fadiman says, "If Velikovsky's thesis should withstand the test of time and become generally accepted, revolutionary consequences ensue; and prevailing views in a dozen fields—including evolution, mythology, gravitation, and particularly classical and Biblical history—will have to be radically revised."

IT IS interesting to note the number of secular journals which in recent months have been giving space to the church. The picture magazines *Life* and *Look* have found it worthwhile to portray some of our larger churches at work. The editors of *Saturday Evening Post* have given their readers a view of a Methodist seminary and a Baptist minister in recent issues. Even the "starved-love" magazines have gone in for articles on churches. What does all this mean? Is it a fad to have an occasional article on a religious subject in a secular journal or does it indicate an underlying and subtle shift of interest in religious matters among people?

Popular magazines are to be commended also for their interest in bringing thoughtful articles on the problem of divorce and the breakup of the home to the attention of their readers. It would appear that others are joining the clergy and marriage counselors in expressing concern over the one out of five marriages in the United States that ends up in the divorce courts. The divorce rate in the United States is the highest in the world. In Los Angeles County, in some months, the number of divorces nearly equals the number of marriage licenses issued. Conscientious judges who are more interested in reconciliations than in granting divorces and magazine editors who are publishing sound articles on the divorce problem give rise to the hope that there may be a real "Save-the-Home" movement in the nation.

ABOUT the time the churches will be winding up their plans for National Family Week (May 7-14), the U. S. S. R. will be going all out for another May Day celebration. Last year Premier Stalin stood at Lenin's tomb and received the thundering cheers of thousands while overhead 250 jet planes swished by in an impressive demonstration of Russia's speed and power. This year, with her atomic bomb perfected and her stockpile growing at the rate of four bombs a month, Russia's sense of power will be heightened. Moreover, it is likely that work will be going forward on the new H-Bomb, following the lead of the United States. The two greatest nations of the world are engaged in a race for the most impressive means of destructive power.

It is interesting to contrast the destructive power being manufactured by competing nations with the constructive power for good that is generated in a Christian home. The H-Bomb is ostentatious; it gets the headlines. The power of Christian influence is unassuming but very pervasive. The H-Bomb creates fear, and fear breeds panic. The Christian home builds trust, and trust is the only climate in which differences can be settled amicably. The H-Bomb is the most destructive force in the world, but the future rests with constructive forces that are produced by homes where God is worshiped, personality has a sacred dignity, love is practiced daily, and conduct is moral.

(*The author is pastor of Westwood Community Methodist Church, Los Angeles, Calif.*)

Personal and Family Obligations

By LEWIS O. HARTMAN

This is the first in a series of articles on the general topic of ministerial ethics by Bishop Hartman of The Methodist Church. He is now teaching in Boston University School of Theology. In coming issues of THE PASTOR he will deal with the minister's relations with his colleagues, his church and his community, and with ethical obligations in the study and in the pulpit.

FROM a study made some years ago in the field of ethics by T. D. Martin (who later reported his findings in the "Research Bulletin of the National Education Association"), some arresting facts were uncovered. He discovered, for example, that courses in professional ethics were offered in 8 per cent of schools of education, 84 per cent of schools of dentistry, 56 per cent of schools of journalism, 67 per cent of law schools, 43 per cent of medical schools, and 91 per cent of schools of nursing. Supplementing the foregoing report, Mark A. May in a "Study of Theological Education" revealed a rather startling situation. He found at the time of his survey that in not one of the fifty-seven theological schools which he investigated was there offered any course in ministerial ethics. There is no good reason to suppose that a present-day study of these same institutions would alter materially Dr. May's report of the serious neglect in this area.

Practically every profession has its "code," which includes principles and rules of morality together with some special reference to their application in situations peculiar to each of these callings. More than a dozen "ministerial codes" have been developed in recent years. Among the codes for Methodist preachers may be mentioned those of the New Jersey Conference, the Rock River Conference, and the Boston University School of Theology (formulated by the Class of 1929).

Codes have both values and limitations. They serve as reminders of the importance of right conduct; they indicate general principles; and in fairly simple cases they point the way to sound ethical judgments. But codes must be applied. Here the absolute ideal needs to be brought face to face with the realistic situation. Generally speaking, neither itemized principles nor sets of rules are sufficient in themselves to solve moral problems. In order to reach sound practical conclusions, not only good intention but also much wisdom and common sense are needed, especially in cases where conflicting imperatives are involved.

In approaching a discussion of ministerial ethics three fundamental principles require special emphasis: Morality is social to the core; it has to do with human relationships. It is subject to the law of growth. And, finally, freedom of choice is the prime requisite of all right conduct.

It is both easier and harder for a minister to "be good" than it is for the members of almost any other profession. To begin with he usually lives a sheltered life, for he moves in an atmosphere of high idealism, enjoying the love and respect of a select group of Christian people. He is a symbol and an example from whom much is expected. But "familiarity breeds contempt," and the minister is in constant danger of becoming hardened to the things of the spirit, of becoming "professional" and possibly a "castaway." He is trusted as almost no other man in the community, save the physician. Hence the gates of subtle temptations are wide open to him. Since his way is eased so much by special privileges, he confronts the ever-present peril of becoming "soft" and having the very mind and soul fattened out of him.

"Humility and service," declares F. E. Davison, "should be the first two words learned by any minister." To these two, however, two more should be added—"integrity" and "loyalty"—thus constituting a quartet of words which should sing their way deep into every clergyman's soul. In Copley Square of Boston, at one side of Trinity (Protestant Episcopal) Church, there stands a statue of Phillips Brooks. Just behind him is the figure of the Christ with his hand upon the shoulder of the great preacher. This masterpiece of the sculptor's art is full of meaning for all ministers of the gospel. In Jesus Christ were developed to perfection not only integrity, loyalty, humility, and service but also all other virtues. In him, therefore, the preacher will find exemplified the principles, the pattern, and the power for right conduct.

It is important that a Christian minister learn well the secret of self-discipline. He needs to face himself realistically. The situation calls for rigorous honesty. He is the recipient of so

much protection, kindness, honest praise, and superficial flattery that he is ever in danger of getting a distorted view of himself and of rationalizing in his own favor his every word and deed. He ought to begin his self-examination by listing his bad habits. Here are some:

Laziness. A distinguished bishop once declared that the minister's besetting temptation was "not women but laziness." Lolling around over the morning newspaper and dillydallying with numerous relatively unimportant tasks are examples.

Postponement. Ministers sometimes reverse the ancient exhortation and make a new motto for themselves: "Don't do today what you can put off until tomorrow." It is well to remember in this "putting off" business that "the road to Hell is paved with good intentions."

Tardiness. A preacher ought to be scrupulously careful about keeping his engagements, prompt in attending committee and other meetings. When one president of Boston University was chosen for the office, two letters had the determining influence upon his selection. One of them said in substance that the writer had never known the man to miss an engagement or to be late in arriving at a meeting.

Disorderliness. System may be overdone but order is still Heaven's *first* law. How can a minister do his best work on a hit-or-miss basis? His tools (books, magazines, sermon and clipping files) should be carefully arranged. His correspondence should not be allowed to pile up. He should have a general program of work for every day. In a word, it is ethically imperative that a clergyman should be well organized.

Oversensitiveness. Here is a seemingly harmless but a really devastating habit. It indicates selfishness and a sense of inadequacy. "No one praised my sermon today," whines the self-centered minister. This is childishness—a habit that must be overcome if Christ is to be glorified.

There is a popular notion abroad that a minister's work consists in preaching two sermons on Sunday and making a few calls. But the modern clergyman who sees the broad implications of his task and seeks conscientiously to meet its manifold obligations makes the ordinary businessman look like a loafer. Today the calls upon the preacher's physical, intellectual, and spiritual resources are many. He has a moral duty, therefore, to exercise great care in his use of time. He ought to budget his days and his hours as well as his money. He needs to learn how to utilize bits of time. Since it is clear that a minister "cannot do everything," he is obliged to exercise discrimination, to sense the relative values of the demands upon his time. He ought not to respond to all the invitations to address Rotary and Kiwanis clubs, women's parties, and political rallies. He must maintain strict control over his time and utilize it to the best advantage for the upbuilding of the Kingdom of God.

Along with the "use of time" there is another area that calls for illumination from the ethical angle. It has to do with the use of money. This subject has been called a "hot spot" in ministerial ethics, involving what one writer describes as the "dilemma of insecurity versus conscience." A minister's salary is proverbially low. His financial situation, therefore, calls for careful management. A few rules must be observed if he is to keep his reputation as a reliable moral leader. They are:

(1) Avoid living beyond one's means.

(2) Shun indebtedness and instalment buying.

(3) Refuse to serve as a collector or treasurer of church funds.

(4) Refrain from lending money to parishioners or borrowing money from them.

(5) Engage in no outside business or "side lines" such as real estate or agency work.

(6) Take on no remunerative speaking engagements which interfere with the regular discharge of church duties or tend to diminish one's ministerial efficiency.

(7) Budget income and expenditures and then adhere strictly to the plan.

(8) Provide in the budget for a reasonable contribution to the current expenses and benevolences of the church.

The whole question of a minister's supplementing his salary by accepting presents, honorariums, gratuities, fees, and discounts is a perplexing one. From the standpoint of the absolute the answer is clear. A clergyman cannot afford to become a beggar or a mendicant. He must preserve his self-respect. He must also be true to the ideals of democracy and unselfish Christian service. Some of the choicest spirits in the ministry have taken this absolutist position and refused to accept gratuities under any circumstances. But it remains true that preachers' salaries are small and that many non-churchgoers recognize this fact. They also realize the unique value to the community and the church of the services ministers render; and by giving discounts or otherwise, they wish to register appreciation and to make a contribution to the Christian movement. There are others who are profoundly grateful for a clergyman's service at a funeral or in some other situation; they desire to express their gratitude in the form of a gift or fee. Under these circumstances can a minister refuse the proffer? The fact is that no hard and fast rule can be laid down in this area. In coming to a decision as to the acceptance or rejection of some special consideration in a specific case, the minister should observe these basic admonitions: do not seek gratuities in any form; do not exact them; avoid even the semblance of being "bought" by a gift.

Manners and morality are closely related. Jesus was the pre-eminent gentleman. Wesley was always neat, courteous, considerate. A minister lacking in good manners discounts the gospel. James A. Beebe in his book *The Pastoral Office* (1923) has painted an unforgettable picture of a boorish minister. The author says that such a clergyman discredits his profession "in conversing with guests in the pulpit while others are contributing to public worship; in looking bored while others are speaking; in taking more than his share of time in a program . . . in affecting eccentricities of dress and manner; in petty concern for his own prestige . . . in improper bodily contacts with

[*Continued on page 32*]

Clinical Material

The pastor in these two calls is able to comfort a man who is distraught over the suffering of his dying mother. The helpful ministry, however, is not achieved by explanations; rather, it is by understanding—by the personal manifestations of the pastor's faith in God's love.

Bereavement

I HAD been introduced to Mrs. A. R., an eighty-six-year-old woman who was dying of cancer, by her daughter-in-law, one of my parishioners. Mrs. R. and her family have never attended my church, giving as the reason that they belong to another denomination. Since the church of their denomination in our community has been closed for sixteen years and since the nearest one is twenty miles away, they have used this as an excuse for not going to church anywhere. I had met the family before the following conversation took place, having been called once before when it was thought that Mrs. R. was dying.

Tonight I was asked to come to the home. When I arrived I talked with the family a few minutes, then we all went into the sickroom at their request. I read one of the Psalms and offered a prayer. As we left the room all were visibly moved, especially H. R., the husband of my parishioner and the son of Mrs. R. He said to me, "Reverend, let's go out on the front steps."

I said, "Don't you think you ought to get a coat before we talk? It is quite cool out there."

H. R. said, "No, I'll be all right. I don't care whether it's hot or cold right now." Then he looked right at me. "Perhaps I don't go to church so much, but that doesn't mean that I haven't got faith! I wonder though how God can let anyone as wonderful as my mother lay there unconscious suffering like that. She never did anything to deserve it. Why, when the church was here, she and dad never missed going to anything that the church had."

Before I was able to respond he went on. (The preceding and that which follows was said quietly and with a spirit of defeat and doubt. There was no anger toward God, just a helpless questioning attitude.)

"If only He would let her die. How can I help her? Here I am a big strong truck driver. If only I could give her some of my strength! What can I do? If I just stand around waiting I'll go nuts!"

Tears came and he began to sob.

"I know how it is, H. We do feel rather helpless at a time like this."

I waited until H. got control of himself. While this silence was taking place, I thought over the long statement of H. R. I felt sure that the greatest problem he had at the moment was not his mother's sickness as much as it was the fact that he was helpless to aid her.

Finally he looked up. "Thanks for waiting, I'm O.K. now."

"I'm sure you are. Do you want to talk a bit now?"

"Yes, I do . . . what can I do for her?"

"Why it seems to me that you are doing all you can now."

"All I can! Listen, all I'm doing is sitting around waiting for her to die—all I can, hah!"

"I don't think that you quite understand me. What I mean is this: you are spending time here, I am sure you are praying for her, as are the rest of the family."

"I still don't get you."

"Well, H., what I am trying to say is that your love for your mother is what is keeping you here with her. It is what is causing you to pray for her, and even though she is unconscious I have a feeling that love has a way of getting through to her even though we have no way to know for sure."

"I see. You mean that even though I can't really help her my wanting to do it is enough."

"Yes, that is what I am trying to say. Love is the greatest force in the world, and I feel sure that love is helping her now, your love, her children's love, your dad's love, and the love of God."

"Well, if love is so strong and if God loves her why, oh why, does He let her suffer like that?"

"Well, H., God has a natural order which He gave to us when He created the world. He does not break through that natural order even though we should like Him to do it. To somehow suddenly heal or take away your mother's sickness, He would have to break through this order."

"I see your point, but if He really loved her He would help. I love her, I want to help her, my love does help; you made me see that—but God? I don't know; well, I guess we had better get in with the rest of the folks. Thank you so much. I know you understand!"

We went into the house, and after talking with the family a short while I left, assuring them I would call later to see how Mrs. R. was.

Pastor's Summary: This call was helpful up to a point. I think it was helpful in letting H. R. express himself. This helped him to see that he really was doing all he could for his mother. However, things definitely bogged down when I tried to explain about God's natural order and His letting Mrs. R. suffer. I still believe I was right at this point; however, H. R. was under stress, and this was the wrong time to bring it up. I feel sure that this stress and my being too "deep" resulted in his bringing the interview to such a quick close.

I feel that his immediate need is to be helped to some kind of working understanding about his mother's suffering and death. He cannot understand why she (who he describes as "such a good woman") had to suffer so long and so greatly. Beyond this immediate need he needs to get into

the church program in some way.

I think that the first need has to be tackled before doing anything at all about the second one. Despite the suffering of his mother, he needs to see that God loves her. This can be attempted at a later call. I am going to wait and let him bring it up.

Editor's Summary: I agree with the pastor's conclusions, particularly with the one concerning his getting in too deep, too soon. The key to the helpfulness of the conversation with H. R. is contained in his statement: "I know you understand." Again and again we need to ask ourselves, "What is understanding?" We need to get across to our people that we do understand, especially in times of extreme suffering, when their world is falling apart and God seems not to love them.

Second Call

Mrs. R. died the next morning and I conducted the funeral. This call was made in the H. R. home about ten days after the funeral. It was in the evening. I knocked at the door. Mrs. H. R. answered and said, "Well hello, Bill, come on in." She went to a rear door and called, "H., come on into the front room. Bill's here."

We sat down and I asked about her mother (who I knew was ill, having called on her the day before).

"She is as good as can be expected. The doctor says she can get up in a couple of days."

"That's fine, I'm glad to hear it."

At this point H. R. came into the room, he was in his undershirt. We shook hands. He said, "Well hello, son, I'm glad to see you. I've just been taking some whiskers off my face. Wait 'til I get a shirt and I'll be with you."

When he returned he said, "There, that feels better. I get so darn dirty on that oil truck."

Mrs. H. R. said, "Yes, it's a job to keep his clothes clean; the oil seems to stick in the coveralls."

"I'll bet it does."

H. said, "Well, sir, I told you before at the cemetery, but I would like to tell you again how much it meant to me to know that you knew and understood my mother. The service showed that. It was very helpful."

"Well, I tried to do what I thought she would have liked and what I hoped would help you."

"It did help . . . especially dad. We were worried about him, but I guess he'll get over it all right."

"I'm sure he will. I was over there just before I came here. He seemed to have himself well in hand."

Mrs. H. R. said, "Yes, I guess he will be all right, but losing someone after sixty-three years leaves a big vacant spot."

"Yes, it certainly must."

Mr. H. R. said, "It was hard on dad to see her suffering."

"It was hard on all of us," I said.

He said with a grin, "I guess you know that I'm sorry I cut you off so sharply the other night, but I wasn't myself then."

"Um . . . m."

"However, I have been thinking about what you said, and sometime when we can find time to be alone I want to talk a little more about it. I understand what you were driving at, but I would like to ask you a few questions when we are alone."

"Any time you say."

It seemed to me that H. was trying to get his wife to leave, but she made no move to do so. She was working on a jigsaw puzzle. If she heard us she gave no indication of it. I thought about suggesting we go somewhere at this time but thought better of it because Mrs. H. R. has a temper. She is so "bossy" I thought it might be hard on him later on. Therefore, I said nothing.

He said, "Yes, we'll get together later on."

It seemed that things were bogged down here, so I decided the best thing to do would be to leave. I said, "Well, H., I have been trying to see all of your folks tonight, and I had better get over to Helen's before it is too late. Suppose we have prayer together before I leave."

They both bowed their heads.

"Dear Father, Thou who art close to each of Thy children, we come to Thee in a spirit of love and thankfulness tonight; love because of the love of our friend and mother who has recently gone to Thee. Help us to know, O Father, that life and love are indestructible and that, though her earthly life has ceased, we still have her with us in love. For this, O God, we are thankful. We are thankful also because her sufferings and labor are over. Give her, we pray Thee, a place in Thy larger fellowship and keep us faithful unto Thee and unto one another, in Jesus' name. Amen."

Pastor's Summary: I think this call was helpful. There seemed to be a genuine gladness on his part to see me. He seemed much more relieved when I assured him that I would talk further with him about his mother's suffering. After the prayer he had a grateful look in his eyes.

His spiritual needs are still the same as those revealed in the first call despite the better attitude.

Editor's Summary: Whether the pastor ever had the further conversation which Mr. H. R. requested, we do not know. We do know that this man's reaction in the face of the impending death of his mother is not unusual. "Why does God let her suffer? Why doesn't she die? Why doesn't God take her? She has been such a good person, serving the church faithfully."

Just what the relation is between goodness and cancer we do not know.

To my knowledge, medical researchers have made no suggestion that there is any, while they do in many other diseases. (The relation is in the area of anxiety, worry, resentment, and hostility; it does not have to do so much with good deeds as it does with deep trust and confidence, which in the last analysis may turn out to be what we mean by faith.)

The most outstanding point in the present clinical situation is the son's reaction of believing that God was willing the suffering and would determine the exact time of death. This is a view almost universally held by people. If God does not decide when we shall die, who does? they ask. If you suggest that the time is determined by a number of events and a considerable amount of free will and free wills, which God permits and encourages, then the average person shrugs his shoulders and says, "Fate."

Actually, the point seems to me to be that it is more important to center attention upon the strength of faith so that we can look past the experience of dying to the life which we look forward to beyond death. This is done by filling the mind with a consciousness of the presence of God.

Our pastor here does it through his understanding. It is hard to examine this *understanding* in the clinical material he presents. His attitude seems to be characterized by patience, concern, and a feeling that was so strong for those who suffered that they clearly detected it. While there was some resentment toward God on the part of Mr. H. R. for what he judged to be God's part in the suffering and death of his mother, there was none toward the pastor, who was there representing the love and understanding of God. Increasingly, we are saying that this is the role of the pastor in these great crisis situations. When such understanding is recognized by the suffering parishioner, the pastoral care is helpful. We need to examine it constantly, trying to discover ways of making it real to those we seek to help. It is the pastor's task to demonstrate the love of God through his own love.

Mental Illness Unrecognized

By HELEN L. TONER

The minister, like the doctor in general practice, faces the hardest diagnostic problems of all those who work with persons; for upon his judgment and his ability to get a person to the right specialist at the right time rests a tremendous responsibility. When is a person seriously ill emotionally? This is a question that constantly confronts us. The answer is not easy. Actually, the only answer that is realistic is one which suggests that a given type of problem is one that needs immediate and special care.

*The following article describes one of the most serious emotional disturbances the minister ever sees. This case was well managed—especially at the point where the patient refused to go to the doctor. Note also the amount of interpretation that was necessary to gain the family's co-operation. The author, a Methodist minister, has been serving in the Southern California-Arizona Conference.—**R. L. D.***

AS I was crossing the street from the parsonage to the church office, a young rancher's wife drove by in a pickup truck. I waved a casual greeting, and she brought the car to a halt. This woman was on the fringe of my constituency, and I had been in her home only once.

Walking toward the car to greet her, I noticed anxiety on her face. "It's nice to see you," I said. "How are all the Kanes getting along?"

"Pretty good, thank you. We're still planning to come to church, but haven't gotten there yet."

(Somehow I felt that she had not stopped for small talk. There seemed to be something on her mind. So, in the manner of that rural community, I leaned against the truck's door in a relaxed manner as if I had all the time in the world, and she shut off the ignition. The tone in which she had said "pretty good" seemed a cue.)

"Is Tommy still resting?"

"Yes, but he's doing fine. Bob [her husband] isn't so well, though. I've been worried about him."

"I'm sorry to hear that. What's wrong?"

"Well, he's been working on a combine down near C————[50 miles away] and sleeping in a bunkhouse, coming home on weekends. The boss has had it in for him, and he seems to worry a lot. I want him to quit his job. He says someone down there has been drugging his coffee."

"Why would anyone want to do that?"

"I don't know. Bob's always been pretty well liked by the men. But lately he feels everyone is against him."

"How long has he been feeling this way?"

"Oh, for several weeks. He really hasn't been himself all spring."

"In what ways?"

"Well—[fear registered in her eyes; she seemed to be holding back] he's moody around the house. He doesn't go out when he's home, and he doesn't want me to leave him."

"Is he often depressed?"

"Yes. I've tried to get him to church. I thought that might help, but he won't go among people."

"Has he seen a doctor, or have you talked to a doctor about him?"

"No. I can't get him to go to one."

"Have you felt that his coffee being drugged might be just an idea that fits in with these ideas of his that people are against him?"

"I don't know. *Something* must be making him sick." (She looked at me in bewilderment, eager to talk more about it.)

"There is a kind of mental illness that makes people feel that someone is trying to harm them. I believe it would be a good idea to take him to a specialist and find out what's really wrong."

"Mental illness?"

"Yes. It's no more surprising that our minds should get sick than our bodies, I suppose. But when we have

an idea that someone is nervously or mentally upset, it's best to see a psychiatrist at once. Sick minds can be treated just as sick bodies can."

"You mean that Bob's trouble may all be imaginary?"

"No, not exactly. Maybe the idea that someone is poisoning him is very real to Bob, but it could be a symptom that his mind is sick."

"Sometimes he seems suspicious even of me. Sometimes it terrifies me."

"Naturally it would."

"What doctor should I take him to? And how will I get him to go?" she said eagerly.

"Dr. K. and Dr. B. in B———— are both good in this field. Do you think he will refuse to go for a check-up?"

"I don't know. Maybe my brother-in-law could get him to go. Do you think he should go right away?"

"By all means. I'm sure that the sooner he goes the better his chances of improvement are."

"It's helped a lot to talk with you. I'm so glad I stopped. I've been at my wit's end. I'll see if I can get him to the doctor right away."

As she prepared to leave, I said: "If I can help in any way, don't hesitate to call on me."

Pastor's Summary: At the time I felt I was being very directive; but since I felt Mr. Kane might be dangerously paranoid, it seemed justified. As to my ignoring her comments about coming to church, I felt she needed no reassurance that they would be welcomed, and that her comments suggested a deeper feeling of need of God and the church during this crisis.

ON THE following Sunday afternoon I answered the doorbell at the parsonage, and there stood Mrs. Kane with her husband. She looked distraught and he, only grunting in answer to my greeting, appeared deeply depressed.

As we stepped into my study, Mrs. Kane said: "I've been telling Bob that you know a doctor in B———— who can help him a great deal."

Sitting down, Bob looked at the floor with no visible reaction to her statement.

"Yes, Esther was telling me the other day how badly you've been feeling."

Mrs. Kane interrupted agitatedly —though her husband showed no inclination to talk anyway. "He's been feeling worse today. How soon do you suppose we could see the doctor?"

"Maybe you'd like to call him from here and make an appointment? Or would you want me to call him?"

"Would you call him for us?"

Mr. Kane made no protest, neither did he second her desire. I took her assent for both and picked up the phone without haste, asking which doctor they would like me to call of the two suggested.

Finally I reached Dr. B. at his home. "Dr. B.," I said, "I'm calling for a parishioner who is here in my study. He and his wife have decided that he needs to see you. He's been feeling bad for some time. There are some paranoid ideas troubling him."

At the word "paranoid" Dr. B. asked if he needed to be seen at once, and I replied, "Yes, I think so."

I turned from the telephone to ask them how soon we could be at his office that afternoon. It was a twenty-three mile drive.

Mrs. Kane looked at her husband and said, "In an hour?" He nodded to me affirmatively—his first direct assent.

When I put down the receiver, they rose to leave. I asked if they would like me to drive them in. Both seemed anxious that I should, and it was arranged that I should pick them up at their ranch ten minutes later.

When I arrived at the ranch, I found Mr. Kane, shoes off, lying on a divan.

Mrs. Kane said anxiously: "He says he's decided not to go."

"Don't you feel up to the ride?" I asked, without surprise.

He spoke, then, for the first time that afternoon: "I'm not sick. Everybody else is sick. I'm well."

I looked at my watch. "I can't very well call Dr. B. By now he's on his way to his office to see us. He lives way out on River Road. As long as we've asked him to come in, would you mind going along anyway—and we can explain when we get there?"

To my surprise, he grudgingly assented. He put his shoes on with his wife's help, and we got to Dr. B.'s office without further resistance.

While Mr. Kane was being prepared for a physical examination, Dr. B. slipped out into the lobby to tell me that the man was dangerously paranoid, with ideas centering on Mrs. Kane. Since he was a threat to her safety and the children's, the doctor suggested that we make immediate arrangements to get him to a rest home for shock treatment and later psychotherapy. Dr. B. said that he would give Mr. Kane a sedative for the night; but he hastened to say that male relatives or friends should bring him to the rest home the next day, forcibly if necessary, for the patient had just refused to go when it was suggested to him.

When we reached home I went in with the Kanes for a cup of coffee and pie. While we still sat at the table, I said, "Would you like to have a word of prayer before I leave?"

Mr. Kane looked up and shook his head affirmatively, and Mrs. Kane agreed.

"O God, we thank Thee for Thy care today, and for Thy love which surrounds us all the days of our lives. We ask Thy blessing on this home, upon Bob and Esther and the children. May they find renewed strength in refreshing sleep tonight, and may they be blessed with a working trust in Thee in every need. Grant us Thy peace, Father, at the close of this day, for Jesus' sake. Amen."

The following morning Mrs. Kane sent her husband's mother and sister to talk to me since she did not want to go into the details of the psychiatrist's recommendations before Bob. At the parsonage they called Dr. B., who explained the situation and the need for treatment, and they arranged to take him to the rest home that afternoon.

There is not space here to cover this visit, but I did all I could to clear up their immediate anxieties and to reinforce Dr. B.'s mild reassurances. We closed their visit with prayer.

The Question of Healing

YOUR MIND CAN HEAL YOU, *by Frederick W. Bailes. Dodd, Mead and Co., 242 pp., $2.50.*

Spiritual healing is one of the most controversial questions the Christian pastor faces. On the one side, stories of healing—large numbers of them—stand in the New Testament; on the other side, one's intelligence is revolted by the antics and extreme claims of the healing cults. Approximately one-third of the gospel record is given to descriptions of the healing ministry of our Lord. Yet upon close examination it appears that many of these instances of healing were for the purpose of demonstrating Jesus' power and convincing his followers of his divine nature. This has led some to believe that Jesus was an exorcist, not very different in this respect from many of his day. The fact remains that he expressed an interest in health and established a tradition of healing that the Christian Church has followed with varying degrees of emphasis, in varying ways, and with varying results, to this day.

The conscientious Protestant clergyman is caught in a dilemma so far as this subject is concerned. He is challenged by the fact that his own parishioners have sought help from the healing groups (some of which have come to be well-established churches, although most are characterized by constant schisms and shifts). Help for members should be available within their own churches. What is the answer for the minister?

The present book, *Your Mind Can Heal You,* does not contain the answer, although it is filled with much good sense and sound experience. Like most books in this field and most enthusiasts of healing, it makes unlimited claims and admits few moderations. The writer is described as once having been "a student at a large London hospital." He is further described as "Dr. Bailes," yet his present position is not identified.

The book contains chapters upon "The Reality and Scope of Mind," "How Thought Causes Disease," "The Unusual Healing Principle," "How to Give a Mental Treatment," "Should We Refuse Medical Treatment."

My suggestion is: if you have read other books in this field read this one; if you have not read others, stay away from this one. The guiding principle I have followed in working in the field of healing for fifteen years is *moderation.*

The established churches have defaulted upon a part of their tradition in turning away from healing, but until we can make a different approach—and what this is, is not clear in my mind—we would do well to move slowly, still believing in the power of prayer and the grace of God, with an open mind to both, and a faith that moves with courage into dark places. Further light upon this subject may be closer than we think. —***Russell L. Dicks.***

Community Problems

OUR HOME TOWN, *by Earle Lippincott. Association Press, 70 pp., $1.*

Our Home Town is an attempt at a brief résumé of the health and welfare services offered in many communities. It touches on the reasons for the development of such services, the range of problems in a community, and how one can evaluate the community services to determine whether or not they are meeting the known and potential needs. The philosophy underlying the booklet, which crops out frequently, is the importance of a concern for human beings as *human beings,* and that the services provided should be consistent with a high evaluation of the dignity of the human personality.

One of the many good features of the book is the effort to arouse the reader to a consciousness of the fact that a community has problems. What the problems are and how a citizen may go about organizing his community to meet these problems, are also dealt with here.

To the minister interested in his larger community, this book can be of great help.—***Louis de Boer.***

About the Ministry

TO FULFILL THIS MINISTRY, *by William C. Martin. Abingdon-Cokesbury Press, 142 pp., $1.75.*

"This is a plain book about practical matters," writes Bishop Martin in the opening sentence of his Preface, explaining that it is his intention "to bring into vital relationship certain elements of parish responsibility which are under special demand today."

The author writes out of the conviction that "pastoral oversight of a local parish stands at the heart of the Christian ministry." This is a book of inspiration about the pastor and his work against the background of firm Christian hope and devotion to Christ. It does not attempt to deal with the "how" of pastoral work, and we are grateful for that fact. Rich in illustrative material, it will send a minister to his task of caring for souls with renewed devotion.

The author is critical of the seminaries for having failed to prepare men for the pastoral task, and then with characteristic episcopal tact, he adds "perhaps that is not the function of a seminary, for the medical school does not prepare men to practice medicine, as the young doctor is further required to take an internship." He fails to point out that the medical school maintains oversight of its graduate through this additional period of his training, either directly or through authorized organizational supervision. Bishop Martin got his teeth into something at this point, but he failed to give it its deserved rough treatment. It seems to me that seminaries have neglected their responsibilities at this point far too long.—***R. L. D.***

She turned herself, and saith unto him, Rabboni; which is to say, Master.

A Tale of Tw

A contrast of "the riddle of death" with the light of Christ's resurrection is made vivid in two memorial statues which provide the theme for this sermon by the professor of Homiletics, Yale University Divinity School, New Haven, Conn.

CHARLES DICKENS wrote *The Tale of Two Cities.*

Two of the most eminent sculptors of America have written in bronze "a tale of two statues." Both of the statues are in the Rock Creek Cemetery in Washington, D. C.

The meaning of Easter has found its most vivid expression in contrasts. That is natural, for contrast is the most effective way of painting. That is the way that nature paints, with the green and yellow of spring, the white and black of winter, the red and gold of autumn. That is the way that Jesus taught: the Pharisee and the Publican, the Wise and the Foolish Virgins, the House on Rock and the House on Sand.

In the Easter story there is the contrast between the slow, plodding, sad steps of the disciples as they made their way to the tomb, and the swift, exultant run with which they came back with the good news that *he is risen . . .*

PHOTO COURTESY ROCK CREEK CEMETERY, WASHINGTON, D. C.

Easter hope and confidence are portrayed in Gutzon Borglum's statue of Mary Magdalene in the Foulke Memorial.

We find it again in the walk to Emmaus. At first there was the sadness of the travelers who put all their hopes into the past tense: . . . . *we had hoped that he was the one to redeem Israel.* All that was past. Then there comes the warming of heart when they recognized the Master in his breaking of the bread at the table.

These two statues also tell the Easter story in contrast.

The first is the beautiful Foulke Memorial by Gutzon Borglum. It shows a bronze figure representing Mary Magdalene standing before the doorway of the empty tomb on the first Easter morning. She has just recognized her Lord. In the cold, hard metal the artist has caught the glow of hope, the glad surprise of recognizing Him she supposed to be dead.

The second is vastly different. It is the work of Augustus Saint-Gaudens and stands over the grave of the wife of Henry Adams, the historian. Mrs. Adams committed suicide, causing a deep grief from which Henry Adams never recovered. The statue is expressive of his idea and design. It is a dark, hooded, impassive, enigmatic figure. There has been much discussion as to what it means. It has usually been called "Grief," but Mr. Adams said that that was wrong. He said it might be called "The Peace of God," but if so, it was the peace, not of assurance and faith, but of a dark, mysterious riddle. There is no joy, no confidence to be found in it.

The Saint-Gaudens statue portrays life and death as a dark riddle. The Borglum statue catches the glad surprise as seeing . . . *the light of the . . . glory of God in the face of Jesus Christ.*

So, we have shown in bronze these two views of life and death—either a dark, sad riddle or a radiant faith.

The statue of Mary Magdalene on which is carved the one word "Rabboni" catches the faith of Easter. With the Christian faith there is still mystery but amid the shadows of life and death, life and immortality are brought to light by Christ. The face of Mary gleams with the good news. It gets into her feet, and she starts to run. Good news always runs.

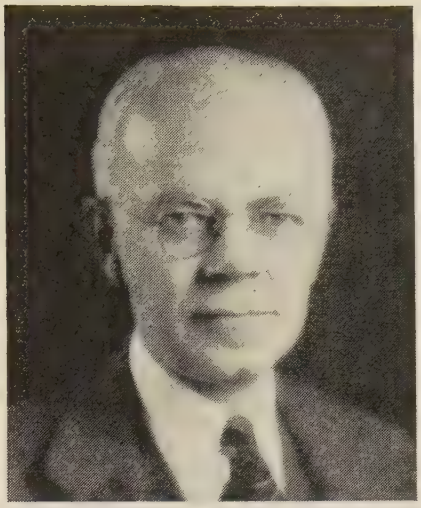
As we consider, again, the Easter story for our life today, think of one profound observation that has been made in our own time. It is strange that one of the most penetrating remarks on the whole subject of eternal life should have been made by one who has been completely outside the Christian faith and experience, George Bernard Shaw. He has always been an alien in the outer court. Yet once in a while he detours away from his pride and self-sufficiency into genuine truth. He does so, emphatically, in this sentence: "I rate a man or a church, not by the reasons which they give for things, but by the things for which they give reasons." There it is, a first word about faith in eternal life. We have first the things for which we are impelled to find reasons. The reasons we find for them are secondary.

Here are some things of the Christian experience for which we find reasons.

tatues

A Sermon for Easter or after

By HALFORD E. LUCCOCK



There is first *the revelation of the nature of God* which came through Jesus Christ. It discloses that man has a priceless value. He is not a creature of vast, impersonal processes of nature, but a child of God. Just imagine a devoted mother of twelve children losing one of them by death, and then consoling herself by saying, lightly, "Oh, well, what's the difference? I have eleven left."

What "other" could ever take the place of a child? That is the place a child has with the God and Father of our Lord Jesus Christ. The truth shines clearly in Jesus' parables of the Lost Sheep, the Lost Coin, the Lost Boy. It is a tremendous experience and faith.

Second, there is the *miracle of the Christian Church.* That is first a fact. We try to find adequate reasons for the fact. The fact comes first. Light is thrown on that sequence by a story from the Grand Canyon in Arizona. Two men stopped off on a trip to the Pacific Coast to see the Canyon. One had never seen it before. The other man was eager to hear his comment on that great spectacle. The first man paid it the tribute of wondering silence for a long time, and then he said, "Gee! something must have happened here!" It was rather obvious. It was evident that that deep gash in the earth was not made by an Indian drawing a stick along the ground. A cause big enough for the result was needed. So it is with the Christian Church. A discouraged, baffled and defeated group of disciples was transformed into a confident, triumphant company ready to carry their faith into all the world. Something big enough to account for that tremendous result must have happened. The only thing "big enough" was the resurrection of Jesus.

Third, there is our experience of people whose lives have such a quality of goodness that *they deserve to be eternal.* To feel the weight of this is not to overlook the evil in people, or to fail to see the realism of the Christian doctrine of sin. Browning has put this accurately, with overtones in the New Testament:

Oh, we're sunk enough here, God knows,
But . . . .

There are flashes struck from midnights,
There are fire-flames noondays kindle . . .[1]

That was what the first Christian felt about Jesus, "he could not be holden." There are people, thank God, who make immortality not only believable, but necessary. They are the most priceless product of the universe, and we cannot think the Creator of the universe carelessly throwing away his crowning creation. It was that irresistible feeling which gave rise to the well-known lines of Ralph Waldo Emerson on immortality. He had gone through one of the hardest experiences a person ever has to face. His young son, Waldo, had died and had been laid away in grief in the cemetery at Concord, Massachusetts. It was out of that experience that Emerson wrote the words,

As God lives,
The excellent becomes the permament.

Do you wish to hold and strengthen your faith in eternal life? Then do not start looking up reasons, either out of books or spinning them out of your own mind. Get into your life those experiences of communion with God and service to him, which make life worth preserving. Get first the things for which you are impelled to find reasons.

A second indispensable way to make Easter real is to follow the command of the risen Christ to his disciples, *go, tell.* All too often Christians seem to have resolved to keep the Easter faith quiet, as though they had joined a secret society pledged to keeping the secret dark. Nothing in their manner or their words reveals their joyous faith in eternal life which begins here and now. Get out of the secret society and *go, tell.* Let the good news get down into your feet and out through your lips and your lives. The more we tell it and the more we live it the more real and inevitable our faith will be.

PHOTO COURTESY ROCK CREEK CEMETERY, WASHINGTON, D. C.

This hooded figure, the work of Augustus Saint-Gaudens, evinces gloom, darkness and sadness in the presence of death.

[1] From "Cristina."

The Messag

Faith in God is definitive in the life and meaning of Christ. This is the alternative to apathy given by the author of Hebrews, according to the professor of New Testament Interpretation, Garrett Biblical Institute. This article is second in his series on "Near-Great Books of the New Testament."

LIKE the authors of Revelation and First Peter, the man who wrote Hebrews had his own view of what was fundamental in Christianity. He did not abandon the expectation of the Second Coming, but he held other convictions to be more important. Persecution had reduced the morale of Christians to a low ebb. Apathy tended to become the prevalent mood. The author of Hebrews desired to inspire and challenge the public to which he had access. He concluded that a sounder intellectual basis for faith would make faith itself more vital and lift morale to earlier levels of enthusiasm.

The philosophy of history with which Christianity began had been an adaptation of Judaism's expectation of a messianic kingdom. The intellectualism of the Apocalypses had provided the ideological background for Christian thought. The passage of time without fulfilment of the expectations and hopes nurtured by this outlook dampened enthusiasm and created doubts. Many devout souls wondered whether their faith was sufficiently valid to warrant the suffering involved for those who adhered to it.

An understanding of the true worth of the gospel was the imperative need of the times. Abandonment of Christianity or an apathetic attitude toward it was unimaginable if men clearly saw what it was. Our author undertook to satisfy the minds of believers by suggesting an impressive truth on which they might reflect. Quite apart from the older speculations about the outcome of history, he proposed to establish the adequacy and finality of the revelation of God in the person of Jesus. By showing that Christianity possessed in Christ the authoritative disclosure of God, he felt that its absolute worth would be evident. Abandonment of Christianity would then leave the religious man with no substitute or alternative. Once a man grasped the true character of the Gospel he would remain a zealous Christian, if he continued to be religious at all.

The opening statement of Hebrews lays down the thesis that man's quest for one religion, for finality and perfection, for fulness of access to God, is satisfied in Christ alone: *It was little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these latter days he has spoken to us in a Son, whom he had destined to possess everything, and through whom he had made the world. He is the reflection of God's glory, the representation of his being, and bears up the universe by his mighty word. He has effected man's purification from sin, and has taken his seat on high at the right hand of God's Majesty, showing himself to be as much greater than the angels as his title is superior to theirs* (1:1-4).[1]

The body of the epistle is a systematic exposition of this proposition. The exposition takes the form of a detailed contrast between the Gospel as a . . . *new agreement* . . . and Judaism as the . . . *first agreement.* . . . The assumption is that before the appearance of Jesus Judaism represented the best in religion. But the truth of revelation is affected by the person through whom it is given. Accordingly, Christianity is superior to Judaism because Jesus is superior to angels who transmitted the Law to Moses, to Moses who gave the Law to Israel, and to the priests who administered the provisions of the Law in the Tabernacle. The eloquent warnings and exhortations that run through the epistle are all based on this reasoning.

The religious message of Hebrews is more intelligible to the modern reader than is its logic. This message, despite the tediousness of the author's logic, won for the epistle its place in the New Testament. It centers in the author's interpretation of faith. Faith is for him essentially a power of insight, a religious exercise of imagination, that credits to the invisible and ideal order the reality of the visible and demonstrable. It creates confidence in values which exist in the realm of man's deepest aspirations and hopes. It is "the confidence of things hoped for, the proof of things not seen," or, as

[1] Quotations from the New Testament are those rendered by Edgar J. Goodspeed in *The Bible: An American Translation.* Used by permission of University of Chicago Press, publisher.

# of Hebrews

By ALBERT E. BARNETT

Goodspeed translates, . . . *the assurance of what we hope for . . . our conviction about things that we cannot see* (11:1).

Examples of Old Testament heroes are enumerated who met change without fear and were undismayed by death. Their spiritual poise is possible because they lived under the spell of a divine, spiritual order, —not as yet realized on earth, but viewed as nonetheless real. Faith so defined and illustrated is not regarded as a new religious principle. It has always supplied God's people with their inspiration. The great figures of a hallowed past are the vanguard of a mighty army of crusaders in which succeeding generations of Christians are now privileged to enlist.

Faith is viewed as functioning in two ways to enable the Christian to live worthily in the midst of adverse surroundings. In the first place, it helps him make the existence of a higher spiritual order real to himself. It enables a man to keep himself in the presence of what ought to be. It prevents the easy assumption that immediate circumstances alone are real. It affords strength to bear up courageously when present difficulties threaten to overwhelm. Because of the inner power derived from faith, the great figures of antiquity are described as having . . . *conquered kingdoms, attained uprightness, received new promises, shut the mouths of lions, put out furious fires, found strength in their time of weakness, proved mighty in war . . . gained God's approval . . .* (11:33-39).

Faith also serves to remove the barrier between present and future. It brings the future near, making possible an immediate enjoyment of its blessings. Men of faith may actually live as though the Kingdom yet to come had been already inaugurated. They rest as securely on God's promises as though those promises had been fully executed. Unrealized hopes and unseen values become certainties to them. Because they accept God's promises concerning his Kingdom as certainties, history becomes meaningful. Divine purpose solves its mysteries. The struggles of good men become luminous with the meaning of the Cross. Instead of being chaotic and meaningless, they are seen to be involved in bringing a new world to birth. Faith is thus a resource for the banishment of pessimism and the transformation of defeat into victory.

The faith of the Christian does not differ in kind from the faith in which the religious man of antiquity lived. It is qualitatively superior because it is inspired by the revelation of God in Christ Jesus. It affords warrant for greater assurance because it rests on clearer comprehension of truth. What was indistinct and shadowy is brought into focus and clearly outlined in Christ.

The saving mission of Christ is inseparably related to faith. He saves men by arousing their faith. In three specific ways Jesus is represented as aiding Christians in their exercise of faith. By his example, he shows what faith means. His own life is the most impressive illustration of faith in history. He was wholly devoted to performance of God's will. He lived for the values of eternity. The atmosphere of the Kingdom was his normal environment. Present and future were present to his consciousness with equal vividness and reality. By his own perfect exemplification of the meaning of faith he commended faith to men.

But Jesus was more than . . . *our example in faith . . .* (12:1). He was also . . . *our leader . . . in faith . . .* (12:1). He showed men what faith was, and he actually secured their commitment to his way of living. Men followed him because they trusted him. He attached them to himself with an unshakable and enthusiastic devotion. He pioneered a pathway and made it sufficiently luminous for men of kindred spirit to dare to walk in it. Men of faith, both past and present, become a growing army, a mighty brotherhood across the years committed to the values for which Jesus eternally stands.

Finally, Jesus explores the meaning of faith to its depths. He turns it inside out. By doing so, he discerns truth in its fulness and reveals righteousness in its absolute purity. Faith had always been for men a means for "seeing the invisible." Men had historically employed it with only partial success (11:39-40). But in the instances of Jesus faith functioned perfectly. Because he so clearly saw . . . *the happiness that belonged to him* . . . he endured the Cross and despised its shame. Christian truth and Christian worship correspond accurately to their heavenly counterparts because Jesus' absolute faith enabled him to reveal God's will and way with finality to men.

A Proposal for Settin

The pastor of Scranton-Providence Methodist Charge, Scranton, Iowa, concludes his series on Methodist apportionments with a proposed plan. Its purpose is to distribute more equitably—among small and large churches—an amount needed to provide for all connectional askings and for adequate support for all Methodist ministers. (This series began in February.)

REASONS for trying to discover a new method of setting apportionments for ministerial claims and other connectional askings were suggested in the preceding articles of this series on methods of setting apportionments. In short, all plans studied allowed for too much variation in the amounts paid for ministerial claims by the active members of different churches, whether these were based upon a fixed or graduated percentage of the pastor's salary or upon the "adjusted budget" of the Colorado plan.

Our problem, it therefore appears, is to discover some method of establishing apportionments that reduces the wide variation in the per capita expenditure of different churches and of different classifications of churches for ministerial claims.

Instead of trying to devise a totally new method of doing this, perhaps we should weigh the possibility of modifying somewhat one of the existing plans by introducing a new factor. In suggesting this procedure I do not want to overlook the possibility of merely extending the graduated scale of the Upper Iowa Conference to the higher salaries, for the only classification of churches whose per capita expenditure for ministerial claims were appreciably below the conference per capita expenditure was that of the largest churches. There are two reasons, however, why I believe that basing ministerial apportionments upon pastoral salary alone is not the best solution of our problem. One reason is that some churches could be discouraged in paying as much pastoral salary as they should. A more important reason is that pastoral salary alone does not reflect the financial strength of a church accurately. A church with over two thousand active members that pays less than six thousand dollars salary has more than 20 per cent as much financial strength as the churches of two hundred active members which pay three thousand dollars, although it pays only 20 per cent as much per active member for pastoral support as the smaller church.

When the Colorado Conference conceived of adding to pastoral support "other current expenses" to create the base for calculating apportionments, it did much to eliminate the wide variation in the apportionments of the small and large churches. Introducing this new factor helped decidedly to equalize apportionments, as you may note in the chart (Fig. 1), which shows what the effect of doing this would be in the Iowa-Des Moines Conference. (The principle illustrated in this chart applies, with some variation, to every conference.)

You will note that the largest churches spend less than half as much for pastoral support as for "other current expenses," while the smallest churches spend more than twice as much for pastoral support as for "other current expenses." By combining the two figures for each classification of churches, a reasonably uniform total results for each classification. Quite obviously this total constitutes a much more equitable base for figuring apportionments than pastoral support alone or "other current expenses" alone.

However, although the per capita giving of each of the six classifications of churches for the "adjusted budget" does not vary greatly in the Iowa-Des Moines Conference, we found that there is considerable variation in the apportionments of individual churches in the Colorado Conference, which bases all apportionments solely upon the two items shown in the chart. We also learned that in the latter conference churches having from 750 to 1,000 active members paid an average of only 99 cents per active member for ministerial claims, while the churches having from 100 to 249 active members paid $2.20 per active member for this purpose. This indicates that we need to introduce some new factor that not only will reduce the variation in the apportionments of different individual churches, but of different classifications of churches as well.

The most obvious way to do this is to raise part of the ministerial claims and other apportionments by introducing an apportionment based upon the active membership of each church. All variation would be eliminated if all ministerial claims and other apportionments were raised entirely in this way. But not all churches possess equal financial strength. Some are composed largely of professional, business, and farm people whose incomes are well above average. Other churches consist almost entirely of people whose incomes are only average or even less than average. Therefore, some variation should be provided for; but exactly how much is difficult to determine.

In the preceding article it was suggested that perhaps no church should have an apportionment which is appreciably more than twice as much as the conference per capita expenditure, or less than half of the conference per capita expenditure. Whether the reader believes that this is the proper variation, favoring more or less than this, he would probably agree that there should be comparatively little variation in the per capita giving of the great majority of churches for apportionments and that provision should be made for reduc-

Apportionments

By ROY W. PFAFF

ing somewhat the apportionment of churches with less than average financial strength, and for increasing somewhat the apportionment of the stronger churches.

To reduce the variation in the per capita giving of different churches for ministerial claims to the point where the church paying the largest amount per active member pays approximately four times as much as the church paying the least, would require that each annual conference raise from 50 to 60 per cent of its ministerial claims by an apportionment based upon active church membership. The rest would be raised by the required percentage of the "adjusted budget" for the entire conference. This includes pastoral support—including that of associate pastors—and "other current expenses," for which columns are reserved in all conference journals.

Let us illustrate how this plan could be applied in each of the four conferences we have studied which are now in existence. The Iowa-Des Moines Conference, with 115,787 active members and total ministerial claims of $150,632, requires $1.30 per active member to meet its apportionment. If apportionments of 75 cents per active member and 5 per cent of the "adjusted budget" of $1,282,088 are made, a sum sufficient for paying the ministerial claims is assured.

For Colorado a 75-cents assessment on each active member and 6 per cent of the "adjusted budget" will raise $1.48 per active member, or 2 cents above their present per capita apportionment for ministerial claims.

The North Texas Conference could raise the $1.65 per active member needed to care for all its ministerial claims, including a minimum salary fund, by making an assessment of 80 cents per active member and 6 per cent of the adjusted budget.

The North Iowa Conference, with ministerial claims amounting to $2.01 per active member, could raise its apportionment by a $1.00 assessment on each active member and an asking of 8½ per cent of its adjusted budget.

The minimum amount that any church in any of these conferences would pay is not less than 53 per cent nor more than 70 per cent of the per capita expenditure of the respective conference. The maximum apportionment for any church is from a little more than twice the per capita expenditure of the conference to about three and one-half times the conference per capita expenditure. In every conference only one or two extremely small churches with very high per capita giving had apportionments this large.

We can best understand what changes this plan would make by showing how it would work out in one of the conferences studied. Since the greatest variation in per capita giving was found in the North Texas Conference, let us see what effect the proposed plan would have upon the per capita giving of churches of the various classifications of this conference (See Fig. 2).

You will note that the minimum apportionments for all six of the classifications of churches are higher under the proposed plan than they are under the present plan, ranging from 20 higher to 200 per cent higher in different classifications of churches. The average apportionments for all of the classifications of churches are quite uniform under the proposed plan, with the lowest average for any classification being $1.52, or 14 cents less than the conference average, and the highest average being $1.82, or 16 cents above the conference average. This is a decided contrast to the present plan which permits the smallest classification to pay more than four times as much as the largest churches pay.

The maximum apportionment under the proposed plan is higher for the churches of the three largest classifications and lower for the three smallest classifications than under the present plan. You will also note that under the proposed plan there is much greater uniformity in the maximum apportionments paid by any church in each classification than under the present plan.

The proposed plan can hardly be regarded as foreign to Texas Methodism or to Methodism in any part of our country. The Methodist Commission on Public Information for Texas asked "the Conferences to underwrite subsidies for 1949-50," these to be "worked out on the scale suggested—*active membership and total budget, less non-recurring items.*" (Italics mine. See page 74 of the North Texas Conference Journal for 1949.) The proposed plan embodies essentially the same principles, applying them to the raising of all ministerial claims and administrative funds. Then, too, we will recall that millions of dollars were raised for the Crusade for Christ by an apportionment based partly upon active membership. I have also learned

Fig. 1

THE PER CAPITA COST OF PASTORAL SUPPORT AND OTHER CURRENT EXPENSES FOR CHURCHES OF VARIOUS SIZES IN THE IOWA-DES MOINES CONFERENCE

Membership of Churches	Pastoral Support	Other Current Expenses	Total Expenses
Above 1000	$3.57	$8.04	$11.61
750 to 999	$4.61	$6.70	$11.31
500 to 749	$5.52	$4.20	$ 9.72
250 to 499	$6.94	$3.56	$10.50
100 to 249	$7.26	$4.98	$12.24
Below 99	$9.12	$4.28	$13.40

through correspondence, since devising this plan, that some annual conferences base their ministerial apportionments partly upon active membership, although the names of none of these conferences were given.

I believe this statistical study indicates that the proposed plan is more equitable than any of the other plans reviewed, and is much more equitable than all but the Colorado and Upper Iowa Conference plans, each church of every size and strength paying an apportionment in keeping with its financial strength. I am confident this plan can provide adequate support for all ministers paid by apportionments, *including inadequately paid ministers;* and it can care for all administrative funds, if the laymen and ministers of our annual conferences will consider carefully and prayerfully what constitutes an adequate pension and adequate minimum salary and will then increase the apportionments sufficiently to meet these needs. (Between $2.00 and $2.50 per active member would enable most annual conferences to achieve the above goals.)

I can see no reason why this plan would not be feasible for any conference, unless some present plan of a conference, upon analysis, proves to be more equitable and practicable than the plan proposed, or another plan—more equitable than either its present plan or the proposed plan—is devised.

I submit this plan not because I consider it in any sense a final or perfect plan for setting apportionments. I submit it because I regard it a decided improvement upon many plans now being used, and in the hope that it will stimulate us to analyze, evaluate, compare, and, where possible, improve our methods of setting apportionments, until each annual conference—or the church as a whole—evolves a plan that provides adequate salaries and pensions for all its ministers and non-clerical workers in a way that is equitable for all churches.

That these objectives demand our immediate attention is attested by these facts for 1948: average salaries plus 15 per cent for house rent were less than $1,200 in two annual conferences, from $1,200 to $1,800 in thirteen others, and below $3,000 in all but thirteen of the sixty-eight conferences in the Illinois Corporation. Hundreds of ministers' incomes were far from adequate for these times; annuity rates for retired ministers were from $5.50 to $10 per service year in twelve conferences, from $11 to $20 in twenty-seven others, and below $25 in twenty-nine others, leaving thirty-five conferences with annuity rates above $25 and as high as $35 but not averaging $30.

If the church pays adequate salaries and pensions to all its workers, perhaps its pronouncements on social and economic justice will receive the hearing they deserve.

Fig. 2

THE PROPOSED PLAN OF SETTING APPORTIONMENTS APPLIED TO THE NORTH TEXAS ANNUAL CONFERENCE

The Plan: 80 cents per active member plus 6 per cent of the adjusted budget, which includes the salaries of ministers and associate ministers and "other current expenses" (or columns 47c and 44 of Statistical Table No. 2-A).

Classification of Churches Based on Active Church Members	Minimum Apportionment Paid by Any Church		Average Apportionment Paid by All Churches		Maximum Apportionment Paid by Any Church	
	Present Plan	*Proposed Plan*	*Present Plan*	*Proposed Plan*	*Present Plan*	*Proposed Plan*
Above 1000	$ .57	$1.30	$ .87	$1.77	$1.43	$2.29
750 to 999	$ .95	$1.23	$1.25	$1.74	$1.59	$3.02
500 to 749	$ .89	$1.07	$1.52	$1.54	$2.03	$2.16
250 to 499	$ .83	$1.00	$1.88	$1.58	$3.26	$2.35
100 to 249	$ .43	$ .96	$2.25	$1.52	$4.74	$2.59
Below 99	$ .38	$1.18	$3.52	$1.82	$7.31	$4.00

Both restless villagers and campaign-minded city brothers have caused the village pastor and his parish to disappear. The pastor of the Methodist Church, Brunswick, Mo., here offers recommendations for the revival of a village ministry.

IT IS difficult to imagine a more delightful task than to be pastor of the village church. In the village, people live intimately. The village pastor is known by all, and he knows every home. He is hailed by the children. He is counselor of the youth who have grown up under his eye. He brings sunshine to the sick and the aged; he comforts the sorrowing. He keeps little formal account of his pastoral labor, for the village is one big family, and he is like a father to all. There is a comfortable cottage where he lives, with a fruitful garden and a restful yard. There is leisure to read good books, to write a bit of homey verse, to wander now and then to the well-known fishing holes, to stop and chat with the farmer.

The trouble with this idyllic picture is that in America "there just ain't no such animal." Surely, we are all the poorer for the lack. We have plenty of villages. They include some sizable towns; they have churches and preachers. But the village pastor? We simply do not have him.

Ministers serving our village churches fall into three groups. There is a class of men in their apprenticeship whose aspiration is frankly the

Let's Bring Back the Village Parson

By PAUL BARTON

city church. But while waiting, as a matter of service and training (not to speak of sustenance), they do their time in the village.

There is another group that has dedicated itself or has been dedicated by the bishop to the "rural field." These men really don't think in terms of the village but of the whole rural community with the village as the center. Being specialists, their emphasis is likely to be on the mechanics of their peculiar program.

In between is a much larger group of men who simply know that the small town is their lot and who do the best they can. They are, however, so much on the move that we can scarcely look them over. In spite of being pushed around here, there, and yonder, they are mostly a happy lot. But the village pastor? No!

In the first place, very few of these men can qualify on that little definite article. He is not *the* village pastor but just *a* pastor of *a* village church. That is quite different. Instead of having a life of sweetness and calm, he is hanging on by his finger tips in a precarious situation, with the constant fear that the other crowd will bring in a go-getter to take his following away and perhaps his very bread and butter.

In the second place, he isn't permanent. If he stays three years, he is really a wonder. Here and there, of course, we have a man who has rounded out his score or more of years. On the whole, we have never risen much above the restlessness which was characteristic of the frontier.

In the third place, the pastor in the village doesn't belong to the village but to the city. For that matter, the city claims possession of everything in the village. The village gets its newspaper from the city. It gets its radio programs, organizations, and even Sunday school literature from the city. It gets its whole church program from the city. The preacher in the village is under the lash of the city to put over the city program. An afternoon to fish in the creek, or perhaps to sit in the shade and read Tennyson, or possibly just to visit leisurely among his parishioners? No, this is the day when he must journey fifty miles to join with other village and city preachers in meetings. There the city lays down the law: all must follow a campaign. The village preacher is told that he can and must do it.

American village life has been infected by the city. The village preacher wants to get to the city. The village itself wants to be a city. The bright lights have got us all. The indictment is not against the city or any of its folks but against the village itself. The village has surrendered its identity. It is now either a mere center for rural work or a field for exploitation by campaigns and drives.

There is a frantic cry for large numbers of recruits for the pulpits of village churches. We will never get them unless we can make the life of the pastor in the village alluring or at least tolerable.

Compensations are not all in terms of money. The village church cannot match the salary of the city church. But there should be other inducements: the sheer friendliness of the village situation, the freedom from the drive and bustle of the city, sufficient leisure to find your soul and to cultivate mind and heart. The tragedy is that we have sucked these inducements out of the village church.

The movie folks know that the true heart of America is in "Middletown." Certainly that is true religiously. We may bring great religious programs and movements to birth in the spirit and atmosphere of the city, but if America is to find her soul. it must be in the village.

We must get done with this business of considering the village church simply as a field for exploitation. We did that to the country church until rural America has become one of our most difficult mission fields. Will we ever learn? Or must we go on until the American village also becomes a mission field? Here and there I find village churches telling me that they have been trying for years to get something done about their own situation, but every time they are ready to start, another denominational drive hits them squarely in the face. There is power in denominational solidarity. But power can be its own nemesis.

The men who put over the drives are human beings too, and we ought to love one another. Part of our trouble has been our timidity about speaking out. I believe something can and must be done about it.

1. Preachers in village communities should resist the eternal spirit of restlessness, both that of their own hearts and that of the parishioners. We need to settle down.

2. The preacher in the village can determine to be supremely happy in his situation, to gather the rewards other than money that the village offers, to learn and live contentedly, without losing zeal for service and progress.

3. Village churches and their pastors must be courageous enough really to tackle this business of dealing with the waste of sectarianism. The ecumenical movement gets a lot of talk. But what does it amount to unless we practice it in the village? Let's begin practicing encumenicity in the village.

4. The village church has a right to have an active part in the promotion of the world enterprises of the kingdom. That part ought to be more than paying up when the drive comes along. It ought to include an active part in discussion and formulation. The village church ought to have competent representatives present at

[*Continued on page 32*]

EASTERTIDE CALENDAR--II

One minister's ideas for worship and preaching are presented here in the second part of the Eastertide Calendar. Part I of the calendar was published in the March issue of *The Pastor*, page 29.

Christian Acceptance

April 23, *Second Sunday after Easter.* John 10:1-16. Very often the Lenten season has brought in many new members. This Sunday might well be preceded by a dinner at which these new members can be presented. They should be made a part of the fellowship of the church at once. They should be expected to attend the meeting of the official family so that they may understand something of the working program of the church. No doubt this procedure would keep many new members from dropping off into anonymity, because it would acquaint them with the practice of the church. Following this, the Sunday sermon might be "How Large Is Christ's Kingdom?"

Beyond Economics

April 30, *Third Sunday after Easter.* John 6:27-40. This may suggest such a sermon subject as "Religious Realities in Daily Living." We need constantly to emphasize the reality of things we cannot eat. With the granaries of our country overflowing, we ought to hear the voice of God speak to us, asking, "What now?" The mysticism of the writer of the Fourth Gospel needs probing, and it needs application to our practical world. The problems of our country are not economic problems if we look at them honestly. Our problem is mainly one of recognition that man does not live by bread alone. Church members need to see that they must give time to the development of their spiritual life, constantly calling attention to the Bible, and to church literature, and books that will help usher them into a kingdom not made with hands.

National Family Week

May 7, *Fourth Sunday after Easter.* John 15:1-12. Here is the preacher's opportunity to develop the idea of Christian happiness. A member of the Roman Catholic Church recently said this in my presence: "I wish my church had more social life such as you have for all your people, both young and old." Any reader of the Beatitudes must come to the conclusion that God meant people to be happy in their work, play, and devotion. The cross is always present, but it must not consume the crown. Many sorrows may be met and overcome —and much of our difficult work can be accomplished in a satisfactory manner—by simply changing our mood. It is one of the paradoxes of Christianity that the happiest people are usually the most sacrificial. Perhaps the average official board meeting would be increased in its sufficiency if it were geared to a happy mood. Sainthood is not always drab, and Hollywood has already proved that shallow living does not produce the key to happiness.

Since this is the beginning of the observance of National Family Week, the sermon may well be "Foundations of Happy Home Life." Many ministers will find this a difficult sermon to preach because so much of their work takes them away from their homes in the evenings. Thus they do not cultivate the very qualities that they realize are essential in the homes of their people. In consultation with a young couple planning marriage, I discovered that the young man was a Roman Catholic and the young woman a Protestant. The youth's insistence that they conform to the Catholic request in mixed marriages forced me to make this observation: "The Protestant believes that the home is the most sacred institution in life, with the church as a natural extension of it. The Catholic assumes that the church is the most sacred institution." In the observance of National Family Week we must make very clear the relationship of the home and church and show whereby church relationship unites the home rather than divides it.

Community

May 14, *Fifth Sunday after Easter.* John 17:11; 14-26. This Sunday is a combination observance of what is commonly called Mother's Day (and more recently, the Festival of the Christian Home) and Rural Life Sunday. While these may seem to be conflicting interests, in a surprising way there is a real unity here. Our church has been built upon a rural foundation. It is surprising to find that many members in city churches were brought up in the country, in small villages, where small churches played a significant roll during their formative years. What may happen to our church if the rural church is left without adequate leadership is a question to be seriously faced on such a day. As for a Mother's Day emphasis, the trend within the church is away from a mere sentimentalizing, and the home itself is given priority in the service. It is perfectly in order that a mother-daughter banquet be given during the week preceding this Sunday. Also, a Sunday afternoon tea for parents could be sponsored by the youth fellowship.

Stages of Growth

May 18, *Ascension Day.* Luke 24:44-53. This day is not often observed in our church, but it may be developed into something of value if it is developed

as a traditional part of our program. It might be a day when the chapel is left open so that people could drop in at any time for private devotions. Also, an evening service might be held. Here we see Eastertide building up to another great experience—the Ascension. As *The Book of Worship* suggests, this is the fortieth day since Easter. Forty is one of those numbers that occurs occasionally in the Scriptures; it is considered by some to be a sacred number, such as the number seven.

The story of the Ascension furnishes the preacher with au opportunity to present such subjects as "The Ascent of Faith," "The Christian Promise," "The Life That Overcomes." Here we find that Christianity opens up a great vista for the individual Christian. He does not need to spend all his life behind high walls, nor does he need to deny the necessity of honest labor to meet the physical needs of existence. We must keep ever before us the thought that we are children of the spirit, and there are always greater heights for us to attain.

Perhaps we cannot conquer all of the pain, sorrow, and disappointment of life, but we can overcome them by attaining a loftier altitude in our living. We must forever remember that we have an obligation to keep the individual Christian in a condition of growth regarding the life of the spirit. But we must also think of the occasional attendant at our services, and so word and illustrate our messages that they will have meaning for these also. Our sermons must not smack of the cultists who assume their messages are only for the initiated. Rather, we are helping people climb Jacob's ladder, knowing some are on the first rungs of the ladder and some are higher up, but all of them need our ministry.

Prologue to Power

May 21, *Sixth Sunday after Easter.* John 14:12-21. This passage comes from the great comforting chapter of the New Testament. "Beyond Desolation" or "Companionship of Christ—the Christian's Reward" are suggested subjects for the day. Perhaps if we can see the Christian year as a spiritual spiral, with Pentecost as one of the signposts, it would help us in planning all our services. Year after year we may watch the arrival of what may seem at first just the same old day that we may have celebrated many times before. But the Christian year may also be like the hand on the altimeter of an airplane that makes a complete circuit of the dial each thousand feet, but every time it goes around we are going higher and higher. We should be climbing constantly upward and each year should find our people reaching loftier heights. If Eastertide is well observed, then Pentecost will be a natural sequence of events instead of another isolated observance.

The anniversary of the Aldersgate experience of John Wesley occurs on Wednesday, May 24. Here is a wonderful opportunity to set up a midweek service simulating the setting of John Wesley's great experience. Some of Charles Wesley's hymns should be sung. Mimeographed sheets of some of the most noted statements of John Wesley could be circulated. The important thing is to see that John Wesley was moved by the needs of the day to take the Gospel into forgotten areas of life.

The use of the hymnal in the observance of the Christian year should be carefully planned. A list of hymns should be recorded with the dates of their use in order to prevent repetition at too brief intervals. Many congregations are having difficulty in getting member participation when it comes to hymn singing in the services. The modern tempo in life has been stepped up, and many good people unknowingly foster this by wanting only those tunes that have a swing. It is a good thing to take our people into our confidence and explain just why we need to cultivate the spirit of serenity in such a day as ours. Too careful a selection of hymns cannot be made, and whatever effort and time are used in the selection will return good investments over a period of years.

Liturgical Question Box

QUESTION: *What is the meaning of the benediction, and why do ministers use so many different forms?*

ANSWER: Benedictions are ancient in origin, going back to early Jewish worship. Essentially, they are blessings conveyed by the minister, or leader of worship, to the people. Too often the congregation thinks of them only as signals that "it is all over now," and they are heard through a background of dropping hymnals and shuffling feet. They should be pronounced reverently and with faith that God will indeed bless and keep those who reverently receive them. The varying forms are the product of thousands of years of liturgical usage. Some come from the writings of Paul and others from the Hebrew Scriptures. Incidentally, ministers would do well not to use the so-called "Mizpah" benediction, "May the Lord watch between me and thee . . . ," as the actual meaning of this was not a benediction, but a threat; for Laban was saying to the cunning Jacob, "May the Lord keep his eye on you while I can't"!

QUESTION: *Is it correct to use wafers instead of bread in the Holy Communion? (Several pastors have asked this.)*

ANSWER: The custom of using wafers is becoming more and more popular, and The Methodist Publishing House has recognized this by offering them for sale. Wafers have been used by some denominations for many years. They are liturgically correct, as well as practical, but some congregations do not like them, and it is not worth an argument. Opinion has been divided in the church over the question of leavened and unleavened bread for communion. I would say, use whatever form is most practical in a given situation. If you follow the beautiful, old custom of placing the bread in the cupped hands of the communicant, then the wafer is far more practical, as it may be handled without much trouble. If the communicant takes from the plate, or paten, the cubed bread is easier to handle. The old-time Methodists used to have special unleavened bread baked by the communion steward. This was broken by the minister during the ceremony. It is easier to buy the unleavened Passover cakes and use them in the same way. They are called matzoth and can be obtained in most stores.—***R. P. Marshall.***

Making the Most of a One-Room Church

By EDNA BOONE

The Wesley Community Church is a one-room church only in the strictest sense of the word, according to the rural deaconess of the Walstonburg Circuit, Farmville, N. C. Here she describes how the church is providing private facilities for different age groups and serving multiple interests of the community.

Gone are the days of the one-room church—or rather, gone are the days when the old, one-room church filled only the need of a one-Sunday-a-month preaching place. Ten years ago no one dreamed that the one-room churches which dotted the countryside throughout our conferences might serve any other than this one need. What other use can be made of these buildings with their unadorned walls, with nothing more than a pulpit and a few bleak pews to furnish them?

Today we are living in a different age. There are those who not only have dreamed, but who also have seen evidence and bear witness that a church may be small—even to the point of being one-roomed—and yet, carry on an adequate church program. Yes, such a building might even serve a sevenfold program.

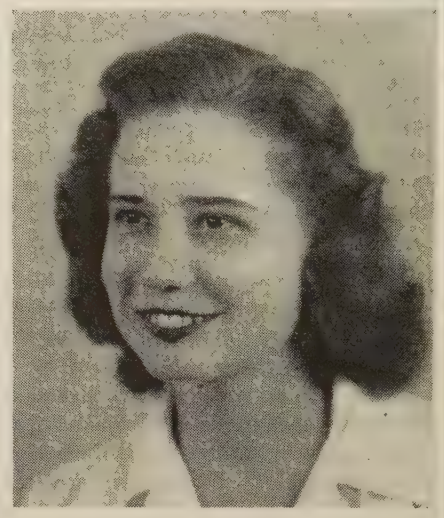
The Wesley Community Church in the North Carolina Conference is a living example of this completely new and revolutionary idea. Built to serve the needs of an agricultural section of our country, of which some 30 per cent of the white farm families are landowners, its varied program has come to be the center of community life.

Each Sunday morning at 9:45 A.M. a large number of children, young people, and adults assemble for church school. After an appropriate devotional period, it is announced that "teachers will take charge of classes in their classrooms."

But wait! Was it not suggested that this church has only one room? True, yet despite this fact equipment makes it possible to form enough classrooms to accommodate five classes, a standard small Sunday school. Classrooms may be formed in a matter of mere seconds with the aid of folding doors, curtains, and screens.[1] A span of folding doors shuts off the front twelve feet of the building, where two separate rooms are formed by the use of a curtain. Here are classrooms for the junior and youth classes. The adult class meets in the auditorium proper. At the far end of the church a curtain hides the one-level stage from the main auditorium. This space is able conveniently to take care of the primary and intermediate classes. A folding screen separates the two. Equipment in the primary class consists of a table and ten chairs which may be obscured from view at all times by the stage curtain. Two small folding tables provide the proper equipment for the needs of the junior class.

Like the old, country church of former years in only one respect, the Wesley Community Church does have a one Sunday a month preaching service. Unlike the old church, however, Wesley Church is at this time converted into a pleasing and reverential sanctuary. Each third Sunday, which is known throughout the community as church Sunday, finds more changes taking place in the church. The pulpit desk is moved in place at the center of the stage, or raised platform; the portable altar rail is placed in front of the communion table; and the stage curtains are drawn back to reveal the large picture of Sallman's "Head of Christ," which is lighted for this occasion. Here one may experience a worshipful atmosphere.

The Methodist Youth Fellowship



meets twice a month—once on Sunday evening and once during the week. In cold weather only the oil heater in the section partitioned from the auditorium by the folding doors need be lighted, for the same room occupied by the youth Sunday school class may also serve as the M.Y.F. room. An informal atmosphere may be attained by a semicircle of chairs placed around the small worship center consisting of a handmade cedar cross and a small picture of Christ. Once a month the M.Y.F. group meets for an informal "get-together."

Since the auditorium is equipped with folding chairs, it is easy to move them against the wall, thus providing plenty of space for recreation. Because the community has no other recreational facilities, the young people welcome the recreational program provided by their church, and because the church has seen the need for such a program plans are now being made to extend this program even further. The M.Y.F. is raising money for an outdoor playground, where on evenings, groups may gather around the fireplace for weiner roasts or steak fries. In the daytime games of volleyball and basketball may be enjoyed.

The attractive and conveniently

[1] A floor plan of the building can be obtained from Miss Edna Boone, Farmville, N. C., on request.

small Youth Room may be used also for a meeting room for small groups such as the Board of Stewards, the Woman's Society of Christian Service, and community groups.

Participation in plays and pageants is another activity made possible through the church. The raised platform and curtain make the building an ideal setting for church drama. Scenes may be changed quickly and effectively behind the curtain, and stage entrances may be effected through a window on either side of the stage.

At any meeting where food or refreshments are served, the apartment-size electric stove recently purchased by the Woman's Society of Christian Service proves to be a real convenience, and at any time the building may be effectively transformed into a kitchen and dining room. Again, the folding doors and screens can form another room to be used as the kitchen while the main auditorium serves as dining room.

It is easy to see that a building with such a varied program and wide range of interests might well serve as a community center. And such is the case. Whenever the need arises for a community building, the church naturally becomes the central point of meeting in the community. All worth-while groups feel that they may use the building for anything that contributes to the welfare of the community.

Thus the Wesley Community Church has become an integral part of community life. No longer need the church be something separate and apart from everyday life, but by meeting the needs of the community, the church may become the mainspring around which all other phases of life radiate. Here one may feel that whatever his need for abundant living may be, whether that need is worship or fellowship with his neighbor, he may satisfy such a need at his church. The Wesley Community Church is becoming a living reality of co-operative community living, and in the hearts of its people the church is a symbol of love, respect, and reverence.

Tuni Rural Life Clinic

By EDWIN B. DODSON

The pastor of the Widener Methodist Circuit, Arkansas, is serving needy parishioners who live in a depleted rural area, enlisting the aid of public health and farm specialists. Here he describes a clinic designed to meet some of the economic needs of his church members.

THE TUNI community is located in the Crowley Ridge section of St. Francis County, Arkansas. The land is badly eroded and often it is not used for the type of crop that would be most productive there. Cotton, which is largely grown under the tenant farming system, is the principal source of income for the inhabitants.

As a result of this situation, the people of the community are in a very low income bracket. The housing conditions are undesirable from the standpoint of the buildings themselves ("cabins" without conveniences or paint), and from the way they are kept (filth and untidiness being the rule instead of the exception). As is often the case in such communities, the families are very large, and there is little chance for the children to receive the advantages and training they need.

About the only thing that gives the community a sense of unity is the Tuni Methodist Church. This is the weakest of four churches that comprise the Widener Circuit.

The Tuni church building is an old, one-room structure which is equipped only with a stove, a piano, and pews. In earlier years this congregation had been a stronghold for the "old-time religion," but more recently it has become another struggling, one-room country church.

I discovered that the Sunday preaching service (three o'clock each Sunday afternoon) and the weekly meeting of the young people were missing many of the real problems of the community. The needs of this community are as strongly economic and material as they are spiritual. It was evident that the general home, farm, and health problems should be dealt with more specifically.

Realizing that I had been doing so little to help these people in the areas where they needed help most, I went to the county farm agent and the home demonstration agent and asked them if they would come out to the church for a special meeting of the entire community. The purpose of the meeting was to discuss problems that were common to the group. These two state workers seemed to be so eager to co-operate with me that I decided to invite to the meeting other workers. The same enthusiastic response came from nearly all of them. I invited to the meeting a representative from every public agency that dealt in any way with public health or with farm and home life. I explained to the public officers the type of community with which we would be dealing and left it up to them as to just how they would apply the work of their organizations to the needs of the Tuni people.

As a result of our planning, the following schedule was arranged for what we chose to call the "Tuni Rural Life Clinic":

9:30 *Opening Statement by the Pastor.*

This was to explain the purpose of the meeting and to invite free discussion at all times during the day.

9:45 *Devotional Service.*

The district superintendent was asked to conduct this part of the program.

10:00 *The Work of the Farm Bureau.*

The chairman of the St. Francis County Farm Bureau was invited to tell the people about his organization, describing the nature of its work and how it benefited the farmer.

10:30 *What We Should Know About Tuberculosis.*

The director of the county tuberculosis association was invited to discuss the work and preventive measures of the association.

11:00 *Malaria Control.*

A representative of the Malaria Control Board was asked to discuss the importance of safeguarding against mosquitoes.

11:30 *Soil Conservation.*

As previously stated, much of the land in this community is being washed away. A worker in the field of soil conservation seemed to think that even tenant farmers should be sold on the idea of conserving the soil; thus he was glad to participate in the Clinic.

12:00 *Luncheon.*

1:00 *Farm and Home Management.*

During this period the home demonstration agent and the farm bureau agent were asked to meet with the women and men, respectively, to discuss problems and to give demonstrations in new and better methods of home and farm operation.

3:00 *Health Emphasis.*

The county nurse was invited to discuss with the entire group safeguards to health. She was also asked to give immunization shots to all those who might want them for whooping cough, typhoid fever, and diptheria.

At the close of the day's program a discussion of the clinic was conducted in order to get suggestions which might be of help in the future.

By way of following up this work, announced visits were made to the homes of the members by the pastor, the home demonstration agent and the county agent. By letting the people know in advance that we were coming, we gave them an opportunity to formulate questions that may have arisen in their minds concerning effective ways of managing their homes and their farm work.

Two important by-products of this first clinic were the reactivation of the local Home Demonstration Club and the remodeling of the church. The latter was done in preparation for the clinic.

Although in some ways our undertaking failed to meet with the success we had hoped for, we are definitely convinced that continued efforts will help elevate the economic and cultural standing of the Tuni community.

Life Comes to Rural Churches

By MARVIN T. JUDY

For many years Methodist churches in a rural Missouri county were dormant and, in some cases, without pastors. The story of the activation of these churches through the Harrison County Larger Parish is related by its director. The author lives in Cairnsville, Mo.

HARRISON County, located in northwest Missouri, is a fine farm area. The inhabitants are good farmers and many of them quite prosperous. But until a few years ago, Methodism was neglecting these people even though there are twenty-two Methodist churches within the bounds of the county and many more just across the border in neighboring counties. In the open country The Methodist Church is virtually the only church to serve the people. For long periods of time there have been no pastors of many of the churches, and much of the time well-meaning, good men—though inadequately trained—have been the pastors. For thirty years the churches in the area, with the exception of three or four, have gone down in membership, program, and effectiveness.

The district superintendent in this section has been in touch with Harrison County for many years, and at one time he was pastor of its county seat church at Bethany. He had worked in a parish program in Harrison County many years before. The program approached some of the problems of the area, but faded out of existence because of lack of leadership through the years. As district superintendent, this man finally was able to secure through Bishop Ivan Lee Holt, resident bishop, assurance of the General Board of Missions of a grant of $1,700 a year for three years for the purpose of establishing a larger parish. This money was a part of the Crusade for Christ funds.

In the spring of 1946 Bishop Holt authorized a survey of the possibilities of a parish in the county to be made. The minister responsible for the survey went to twelve of the communities in the county and just across the line with a definite method of approach. During the day he would go into a community and make a house-to-house canvass to gain survey in-

formation; at night he would preach in the community he was visiting. Later he would approach the people of each community on the possibilities of establishing a parish in the county. In most cases, the communities agreed to support a county parish program provided leadership would be available for it.

At this juncture I became associated with the Harrison County Larger Parish. Having spent nine years in my first pastorate in a southern Missouri county, I was acquainted with rural problems and had a desire to do aggressive work in the field. The bishop appointed me (as director) and a minister (whom I selected as a helper in the venture) to this work in October, 1946.

Upon arrival we found parsonages in poor repair, no church program, and a few struggling Sunday schools with faithful superintendents. These superintendents can be given the credit for saving their churches through the lean years.

At the first meeting of the ministers of the parish, the district superintendent suggested we include not just the twelve churches surveyed but all of the churches in the county and a few adjoining ones, and all of the ministers involved. This made a group of some twenty-five churches and five pastors, including the county-seat pastor and the two of us appointed by the bishop. The other pastors were supply preachers, and some of the churches were left to be supplied. (At the present time we have twenty-nine churches and seven pastors working together. Four of the men are supplies, but every one of our churches has a preacher.)

We established one policy of approach in setting up our program: *find the need and then meet that need.* This has been our policy for more than three years of the parish.

The heart of the parish program is the monthly preachers' meeting. This begins with a fellowship supper for the parish's preachers and their families. This means twenty-eight persons when all of us get together with our children. The district superintendent has missed very few of these meetings in the three years. After supper the ministers go to a room in the church or parsonage to plan the work of the parish. These fellowship meetings are enjoyed by everyone; they help to meet a definite need for fellowship within the rural pastorate.

There is a parish council composed of two elected delegates from each congregation in the parish. This council meets quarterly as a group on a Sunday afternoon. The executive committee meets more often with the ministers. The council ties the local church into the program and gets the voice of the laymen in the plans. It adds a permanency to the parish also.

The parish paper (printed monthly and distributed to the 1,400 homes of the parish from the director's office) is a valuable tool of the parish program. It carries news of the churches, a directory of ministers and preaching appointments, articles of interest, and announcements of coming events. The parish members feel that it is a valuable asset to the parish.

Each minister has his own pastoral responsibility from which he derives his entire support and for which he is responsible. Total support is now assumed by the parish, without the appropriation of the Board of Missions and Church Extension that was formerly provided. It is felt that in our situation it is better to build strong individual charges rather than have the parish staff cover the entire parish, as was the original larger parish plan. In this way if the parish program, as such, should cease to exist due to a change of leadership, strong charges would go right on independently through the years.

We have attempted to carry out the total program of Methodism as far as possible. The monthly preachers' meeting keeps constantly before us the seasonal emphasis of the church program. Vacation church schools, for instance, are stressed in late spring and early summer. The number of schools has grown from three before the parish began to eighteen last year, with a total enrolment of more than eight hundred children.

The Lord's Acre movement has been a great spiritual and financial aid in the parish. Through this plan of scriptural giving to the church, twenty-one churches in the parish two years ago realized $18,000. Last year the same group of churches used the Lord's Acre with a return of $16,000, the reduction being due to prevailing market prices of farm products, not a lack of interest. An annual meeting of representatives from the churches of the parish to discuss the Lord's Acre program has helped to develop this phase of the work very much.

Other co-operative programs are planned and promoted, such as a simultaneous preaching mission and a visitation evangelistic campaign. A teachers' training school was held in December with twelve churches participating.

The first Sunday in August is "Parish Day." On this day all churches meet at an open-air pavilion at a fair grounds in the county seat for all-day activities. Here we have Sunday school, a preaching service, basket dinner at noon, and an informal service in the afternoon. We have been able to secure for these occasions in the past three years notable Methodists who have an especial interest in the rural church. These meetings have attracted about 800 people each year. They have been a means of inspiration to those attending and a witness as to the strength of the church in the area.

We do not claim to have the answers to all of the problems of the rural church. We do feel, however, that some of the problems are being solved. There is a more satisfied ministry in the parish due to fellowship, better parsonages and salaries, and a more successful church program. The churches are, by and large, optimistic instead of discouraged. After three years of hard work by the ministers involved, it appears our next undertaking should be that of evangelism. There are unlimited possibilities for the future, and we believe the co-operative approach is one of the answers.

The Pastor and the Family

By EDWARD D. STAPLES

In the interest of fostering church-family co-operation, the director of Parent Education, Methodist Board of Education, presents a suggestive list of ideas and resources.

A PASTOR has many opportunities to serve the families of his parish. Through preaching, visiting, counseling, and through the educational program of his church, he is continually helping family life. No one is more conscious of the needs of families than the pastor. If he had ten times as many hours in the day, he could not meet all of these insistent needs of his people. It is important, therefore, that he train his laymen to be alert to the problems faced by the families of the church. Together, they can build and carry out a program to serve the families of their community.

The following suggestions for a local church program were formulated in the six regional coaching conferences held last year to train leaders in the field of Christian family life:

1. *Parents' Groups*

These will help parents to find fellowship with other parents, study the needs of children, grow in Christian faith and discuss common problems. *The Christian Home*, a Methodist magazine for parents, carries study units each month for parents' groups. Topics for the year are listed in "Study Materials for Parents' Groups."

2. *Home Visitation*

(a) Pastors can counsel and help parents with their teaching of religion by visiting with a definite family-centered purpose.

(b) Church school teachers can interpret the church school objectives, get to know their pupils' family backgrounds, and leave helpful materials in the home.

(c) The Nursery home visitor can pave the way for the pastor. He can early relate the family to the church and uncover needs that the church can meet. Many Nursery Home Visitors visit once a month, and leave a copy of *The Christian Home*, calling attention to articles that will be of special interest to parents of small children.

(d) Other visitors from the church, interpreting the financial plan, seeking new members, or canvassing for the support of a church organization, can be instructed to call attention to the importance of parental example, and the role of parents in character development.

3. *Church Family Night*

An opportunity to worship, study, and play together as a family. See leaflet No. 3008-B, "Family Night in the Church," for suggestions. It helps meet the family's need for fellowship with other Christian families.

4. *Family-at-Home Night*

Church furnishes guidance for one night when the family stays at home to worship, play, and grow together.

5. *Intelligent Use of Pamphlets*

Some pamphlets create interest; others are resources for family worship; a few are for church-school officers and teachers; some are for youth; and many will promote better co-operation between home and church. Literature racks are useful if they are kept freshly stocked.

6. *Books for Parents and Children*

Some churches have libraries in each department of the church school to provide books of value to different ages. Many churches circulate books and book lists among the parents' groups. Book reviews can be interesting and helpful. "Some Good Books for Parents" is published annually by the Board of Education. It is a service to parents to offer books for sale.

7. *Leadership Courses for Parents*

Many pastors will plan for local church and community-wide schools in which courses for parents, as well as for church school officers and teachers, can be offered. Courses may be taught by a teacher accredited by the Department of Leadership Education, even though only one class is offered. It is also possible to offer courses on a non-credit basis.

8. *Parents' Forums*

Occasional meetings of parents for the discussion of a particular topic may attract some who would not enrol for a class. If possible, give parents a chance to choose the topics to be discussed. Community forums sponsored by several denominations or a local council of churches may make it possible to bring outstanding leaders to the community.

9. *Leaders for Parents' Groups*

Churches may suggest that the groups read "Leading Parents' Groups" by Duvall and Duvall (Order from The Methodist Publishing House, 50 cents). The manual "Serving America's Families" (25 cents) will also be of interest to leaders.

10. *Parents' Classes in the Church School*

Meeting on Sunday morning or at some other convenient time, groups of parents may wish to meet for the study of methods of teaching religion in the home. Approved study units are provided by The Methodist Church in *The Christian Home* and, as elective units, in pamphlet form.

11. *National Family Week*

This time is an occasion to focus attention upon family life and remind parents of their need for the help which the church can offer.

12. *Preparation for Marriage*

Organize youth groups as special unit classes, or plan to use an elective study unit in the Methodist Youth Fellowship. More and more pastors will not marry couples without a period of counseling. It is as important to prepare youth for marriage as for church membership.

13. *Preaching*

The family's need for spiritual growth should be met through preaching. Helpful suggestions can also be given for family worship and family fellowship.

14. *Preparation for Parenthood*

The church should keep track of its youth after marriage. Many will wel-

come help on the meaning of parenthood and preparation for the coming of the baby. Small groups of prospective parents will find it interesting and helpful to meet together under experienced leadership to discuss their new role as parents.

15. *Visual and Audio Aids*

Many needs can be met through the use of visual and audio aids. They may be used to stimulate interest, to offer suggestions for worship, to spark a discussion, or to teach great Christian truths. Some are prepared for the entire family; others are better for use with parents only. It is essential to review all materials before using them. (Evaluations by staff members of the Board of Education appear regularly in *The Church School.*)

16. *Vocational Guidance*

Parents need help in understanding Christian values in their own vocations, and in counseling their children in their choice of vocations. Pastors have a responsibility to present the claims of church vocations and the Christian's obligation to serve his fellow men.

17. *Family Council*

One way of teaching democracy in the home is through the family council. Church groups can give guidance to parents regarding both formal and informal council meetings for the family.

18. *Special Days*

Many churches now provide guidance for the celebration of special days in the home, such as Christmas, Thanksgiving, birthdays, homecoming, and the dedication of a new home.

A Childhood Sunday Worship Service

By CHARLES J. LOTZ

A service that expresses children's religious experiences is described by the superintendent of the Methodist Sunset Home, Quincy, Ill.

THIS service is intended for use in the small church school, and it is conducted by children. A touch of pageantry is woven into the service: children enter in processional and leave in a recessional. They stand on the platform during the entire brief service. Although the children conduct the service, the entire church school can participate in the service if the scripture passages are arranged in responsive readings. The congregation also may sing with the children one or more of the stanzas of each of the hymns.

The service should be mimeographed so that all may follow it reverently and participate in it fully, but especially for the purpose of indicating those who are to render the various parts of the program. Detailed directions are given below as to the mimeographed form of the service. The entire service should proceed without any announcement or coaching.

Processional Hymn: "Brightly Gleams Our Banner" (Tune: St. Theresa, No. 446 [1]). Children come in from a rear or side room, singing. The first stanza is sung before they enter. The church school members stand at the close of the second stanza and join in the singing of the third stanza. The words in parentheses, "All stand, sing," below the last line of the second stanza and "seated" at the end of the third should be added. The children continue to stand on the platform throughout the service.

Scripture: Luke 2:40-52. Alternate verses should be assigned to a leader and the church school pupils to read responsively.

Hymn: "I Think When I Read That Sweet Story of Old" (Tune: Sweet Story, No. 440). In order to give many of the children parts in the service, thus making it more meaningful, a child who sings well should sing the first stanza as a solo, all the children sing the second stanza, and the school the third. Only the chord need be struck by the pianist.

Scripture: Luke 18:15-17. One child may read this brief passage, or three may read a verse each. The word "Leader" or "Leaders" should appear in the appropriate place or places.

Hymn: "I Am So Glad That Our Father in Heaven" (Tune: Gladness, No. 435). See instructions under above hymn regarding parts to assign and directions to print on the programs.

Scripture and Prayer: Matthew 6:9-13. Child leader should read the first six words of the first verse; the school the rest of the Lord's Prayer.

Hymn: "Break Thou the Bread of Life" (Tune: Bread of Life, No. 387). See instructions above for assigning parts and for printed directions to participants.

Responsive Scripture: Hebrews 11:32-38 and Revelation 7:9-17. Good arrangements of these are to be found in the better hymnals.

Recessional Hymn: "True-hearted, Whole-hearted" (No. 255), or "Follow the Gleam" (No. 182, *The Cokesbury Worship Hymnal*). Congregation should stand on the chord and join in singing with the children as they pass from the sanctuary. This should be clearly indicated on the mimeographed programs.

The entire service centers about the experience of the children in the church and the church school. Also it contains the principal elements of worship. If the service is worked out fully according to the instructions given it should prove very worshipful.

It will be readily understood that the service will not be effective unless the children are carefully prepared for it. A weekday meeting or two for this purpose will accomplish this end; it will also pay splendid dividends in church fellowship and worship.

[1] *The Methodist Hymnal.*

Personal and Family Obligations

[*Continued from page 10*]

members of the congregation, jocosely slapping men on the back and sentimentally dealing with women or holding their hands in both his own as though he were their father or older brother . . . in slangy and coarse speech . . . in picking his teeth, chewing toothpicks, trimming his fingernails, and expectorating in public places; in assuming generally that the obligation to be a Christian gentleman rests upon every person in the world but himself."

Increasingly men and women of the ministerial profession are beginning to understand the importance of good health. There can be no sharp, clear-cut distinction between the "physical" and the "spiritual" life. Mind affects body and body affects mind. It is the duty of the minister, therefore, to keep himself and his family in good physical condition. He should give attention to personal hygiene, especially remembering that "cleanliness is next to godliness." He should preserve his vitality by eating good, plain food. He ought to be careful, however, to limit intake. He does not need an overplus of exercise since his work is largely sedentary, but by the use of setting-up exercises or by taking daily walks he can keep himself "in trim" for his task. One essayist on this subject declares that "any minister whose waistline measures more than a 'perfect 36' is a sinner in need of forgiveness."

Modern psychiatry, likewise, has run up a flag of warning for clergymen, reiterating in scientific terms the admonitions of the New Testament. A minister of Jesus Christ of all men has no right to indulge in fears, worries and anxieties, and to give way to moods of gloom and depression. Thousands of Christians in the long history of the church facing bitter disappointment and indescribable suffering have clearly demonstrated the power of true faith to bring courage, peace, joy, and a zeal for service into the heart of the worshiper.

The minister owes a duty to his wife and family which he sometimes overlooks in his earnest devotion to his church. But these dear ones of the parsonage need his love and care. They too are in the limelight, feeling the stress and strain of public life. Their health must be cared for. There is but little truth in the vulgar slur about "ministers' sons and deacons' daughters," but the children of the manse do need the affectionate care, the firm discipline, and the kindly guidance of their parents.

Sometimes churches seek to secure in their leadership "two for the price of one"—both the minister and his wife. But the minister's wife should be allowed to live a normal life, making such contributions to the work of the church as does any one of its ordinary members. Her husband should protect her at this point. The parsonage, too, ought to be the minister's home and not a parish house. Christian hospitality coupled with reasonable privacy should be watchwords of the parsonage. Vacations are indispensable in this age of high pressure and ever-increasing demands upon the preacher's time and energy. He needs to "get away" so that he may gain new strength for his task, a new outlook for his preaching, and a new perspective on the work of the kingdom of God. He must not allow himself to "grow stale". or to "let down" because he is mentally and physically worn out.

Regarding the parsonage property, there is a two-way obligation. Church officials have a duty to perform in making the minister's home a convenient and comfortable place in which to live, but not a catch-all for discarded furniture, half-worn rugs, and other secondhand equipment. In a town in the state of Connecticut there is one of the finest parsonages in all Methodism. It was completely furnished by a generous laywoman who never invades the privacy of her minister's home by frequent "inspections," but she habitually replaces worn-out curtains, rugs, and broken-down furniture with new equipment. The minister's landlord in most instances is the board of trustees of his church. He is therefore in a delicate position when it comes to making requests for repairs or alterations, improvements or replacements. His officials should see to it that he is not embarrassed because of this peculiar relationship.

But the minister, on his part, must recognize his duty in caring for parsonage property. It should not be abused—it should be kept always in the best possible condition. One laywoman reports that when her minister was moved to another charge he left the parsonage in such a state of filth and disorder that the whole church was outraged.

A Christian minister under the constraint of Christ's love must preach the gospel not only by words in the pulpit and parish, but also by his personal morality and gentlemanly manners, the orderly conduct of his affairs, and the demonstration of the power of religion in his own home.

Village Parson

[*Continued from page 23*]

regional and national meetings, even if they have to pay expenses and time lost from employment. Village pastors and lay representatives must overcome their timidity about speaking out in meetings. They have a right and duty to understand what is projected and to express their views.

5. The renewal of the spiritual life in the village church cannot wait any longer. This task belongs to the village church itself. The cut and dried evangelistic drive directed from the city can be just about as serious a menace as the money drive. What the village church needs is not recruits but *life*. The passion for souls has given place to the quest for numbers.

We must resume the spiritual task. The village church must find its soul. A veritable army of faithful souls sit in the pews of our village churches; and fine men stand in our village pulpits. But they are frustrated. Many of these worshipers labor doggedly on, because they insistently love the Lord and the church. There is still something in the good Book about *a cup of cold water*. Can't we let the village pastor have the thrill of fulfilling that commission?

your right to say it

THE NEW PASTORAL CARE

EDWARD F. SMITH • *The Leasburg Charge, Leasburg, N. C.*

"Redeeming the Pastoral Call" [January, p. 28] struck me as almost autobiographical. George Parsons and I have suffered over the same ground, and in many points have come to the same conclusions. Since he speaks of pastoral calling as part of the pastoral function, and in view of Russell L. Dicks's pointed rejoinder, I am moved to make a few comments of my own.

As one who is fairly recently out of seminary, I am among those not overwhelmed by the techniques of the "new pastoral care." Perhaps in part this is due to ignorance; however, non-use on this ground is not completely true because, as Mr. Dicks points out, one cannot be entirely ignorant of the veritable flood of publication in the field during the last fifteen years. From such books in the field as I have read, the view emerges that the chief function of pastoral calling is to apply techniques of counseling to individual problems. Without denying that such a procedure often is useful, it is wise to remember also that many people need the help which comes in a more general way.

When our help is not being specifically sought on some particular point, we are in great danger of being "snoopers" and "tamperers" when we seek to apply counseling techniques to all our folks. I submit that there is much in the "old pastoral care" viewpoint which is useful. We make our calls as servants of God, working within the framework of his church. What is more natural, then, than to keep visible reminders of this in the hands and minds of our folk?

There emerges from a reading of many books on the "new pastoral care" the feeling that something vital is being left out. Some of the techniques of the new pastoral care method are nothing more than transplanted psychiatry and psychology which too often have not been able to take root in Christian ground. It ought to be rather obvious that a counseling technique derived from a psychiatric principle which is pagan will hardly be helped by a Christian garment given it. The heart of the Christian message, that we are hopeless sinners who will be saved only by God's grace operating through faith in Christ, is not served nor extended when we seek to solve guilt problems by adjustment and discussion. There are times when these are valid, useful means of giving help; but too often in them we fail to give emphasis to dependence on God's grace and mercy, and on regeneration as the means of remedy for our spiritual ills.

It is one thing to assure people of God's forgiveness; it is quite another thing to assure *all* people impartially that God forgives all men without regard to their repentance. This is, to say the least, non-biblical.

Now to one or two specific points: Mr. Dicks allows us the right to leave Christian literature in the hands of our parishioners. However, he questions the choice of materials as given in the article under discussion. I seriously raise the question whether a person who is unable to understand the Hazen books is likely to be much more benefited by the type work which Mr. Dicks describes.

It is true that *The Upper Room* is not specifically for sick people. It appears to me that those who are sick will welcome with eagerness devotional materials which do not constantly remind them of their affliction. This booklet deals with spiritual needs and problems common to us all, and on that ground seems to me almost ideal for those who are ill.

When we take books, magazines, and records to our people, we do stand in danger of shutting ourselves off from them. Here again we ought to be mindful of our role of servants who go about with definite purpose. I believe that these materials will serve as good a purpose—and afford less danger—than going empty-handed to try to grapple with problems which may be nonexistent. . . .

The pastoral call is not the best place nor situation in which to undertake counseling. The dangers are obvious; it does afford us an excellent opportunity to enter into the lives of people in such a way that they will seek our help when they need it.

The problems of sin and guilt in human personality are not, in the traditional Christian view, matters of personality adjustment. They are evidences of spiritual disease, which inevitably leads to destruction. This disease of the soul is not cured by our efforts, nor those of our brethren, however well-intentioned. The problem of our sin and guilt is met and overcome only in Christ; that at least is the Christian view.

I am well aware that there are other methods which claim to dispose of the problem in other ways; but I have not understood them to be Christian. . . .

George Parson's methods of pastoral care are inadequate, woefully so; humbly and contritely I confess that those which I use are in the same category. Most of us seem to be in the same situation; it is imperative, therefore, that we shall all seek for further light and understanding. Let us neither accept nor reject anything simply because it is old or new as such; let it be measured for its usefulness in the work of shepherds of souls and for its validity in the tenets of the Christian faith. . . .

HAWLEY LYNN • *Conference Board of Education, Columbia, S. C.*

The critical comments of R. L. D. on the article "Redeeming the Pastoral Call" in the January issue are quite in contrast to the constructive approach of Russell L. Dicks in the Department of Pastoral Work.

While it may be admitted that not all of the books or methods used by the anonymous author would meet the needs of shut-in or ill members of the average congregation, I find little constructive guidance in the [editor's] comment beyond his rather prissy inclination to "shudder" at a person whose methods could be so "naïve" and "inexcusable."

The reply to the question of whether prayer should be offered when visiting a home betrayed a pedantic arrogance rather than a constructive criticism of the question. What contribution does one make in saying that the author "should have come to understand while in seminary"? It may be possible that this pastor, enterprising to say the least, is one of the many thousands of effective ministers who have neither attended a seminary nor read *The Art of Ministering to the Sick* and *Pastoral Work and Personal Counseling.*

There is hope, of course, for students at such schools as Duke Divinity School, whose one-year-old department of pastoral care is now well established and conducted by instructors trained and grounded in the new pastoral care point of view. But for the many readers of THE PASTOR, who will never benefit from this new training, not much guidance was given in the comments on "Redeeming the Pastoral Call."

preview of methodism

In the Church School Literature

Considerable emphasis is being given by the Editorial Division to interpreting the way in which curriculum materials for church schools are provided. A description of the personnel and work of the Methodist Curriculum Committee is carried in the April issue of *The Church School.*

An article is scheduled for the May issue entitled "The Word We Teach," by Charles E. Schofield, editor of Adult Publications, outlining the underlying philosophy of the curriculum.

Another feature in the same connection is the appearance weekly in *The Christian Advocate* of pictures and word sketches of Editorial Division staff members. April and May issues will carry a series on "Know Your Church School Periodicals."

Major attention in this quarter is given to plans for National Family Week and plans and activities for the summer quarter. Among topics considered are day camps and other summer recreation, ways to assimilate new church members, techniques for replacing teachers, and making the use of Sunday evening vital.

One outstanding feature this quarter will be the 64-page June issue of *The Church School,* which will be devoted entirely to celebrating the tenth anniversary of the General Board of Education.

The work of the three divisions of the Board of Education will be presented. Color will be used on some of the pages. Additional copies will be available for those who do not usually receive *The Church School.*

VACATION CHURCH SCHOOL

Here are free materials that can be obtained from the Service Department, Box 871, Nashville, Tenn.

Plan Your Vacation Church School Now (75-B).

Vacation Church School Report (76-B).

Vacation Church School in the Small Church (78-B).

Vacation Church School Materials, 1950 Catalogue (79-B).

The following materials for promoting vacation church schools may be obtained from The Methodist Publishing House serving your territory:

Vacation Church School Poster (RE-4), 7 cents each.

Invitation Cards (No. 5), $1. per hundred.

The Vacation Church School (77-H), basic manual on planning and conducting a school, 20 cents each.

The Vacation Church School (slides), rental $1. sale, $27.60.

It Can Happen in Summer (promotional film strip), $2.50.

CARAVANS AND SUMMER AGENCIES

The annual Methodist Youth Caravans will begin their twelfth year of service with the opening of the Caravan Training Center at Oskaloosa, Iowa, on June 6.

Plans have been made to send out seventy teams of trained young persons to work with Methodist Youth Fellowship groups during a period of seven weeks this summer. The teams are expected to reach more than 500 churches.

Pastors who desire the service of a caravan team can get information or make requests through executive secretaries of annual conference Boards of Education. Applications for Caravan service are being received also in the office of Harvey C. Brown, Personnel chairman, 810 Broadway, Nashville, Tenn.

A National Conference on Youth Summer Agencies is being planned for January 16-19, 1951, it has been announced by the Youth Department of the Division of the Local Church.

This training conference will be held for directors, deans, and other leaders of summer youth conferences, institutes, assemblies, and camps. This is the first such conference on a national basis in seven years, training having been carried out during this period on the regional and annual conference levels.

CHILDHOOD SUNDAY

For pastors who desire a program emphasizing the church's responsibility for children, a new one is available called "This Is Our Church." Single copies are 10 cents each; three copies for 25 cents.

"The Way of Goodwill," published a year ago, can be obtained at 5 copies for 25 cents. Order these materials from the Service Department, Box 871, Nashville, Tenn.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—*Ed.*

Apr. 11—Commission on Ministerial Training meets in Nashville, Tenn.

Apr. 17-21—Council of Bishops meets, Hotel Cleveland, Cleveland, Ohio.

Apr. 18-20—Seminar for Methodist ministers, American University, Washington, D. C.

Apr. 18-21—Quadrennial Assembly of Methodist Women, Cleveland, Ohio.

Apr. 21-23—Guild Weekend of the Wesleyan Service Guild, Allerton Hotel, Cleveland, Ohio.

Apr. 23—National Christian College Day.

Apr. 24-26—Woman's Leadership Training Seminar, New York City and Lake Success, N. Y.

Apr. 24-28—South Central Jurisdictional Recreation Workshop, Oklahoma City, Okla.

May 1-2—Board of Pensions meets, Congress Hotel, Chicago, Ill.

May 1-4—Board of Education meets, Cincinnatti, Ohio.

May 4—Association of Methodist Theological Schools meets, Cincinnati, Ohio, to study support of theological schools.

May 7—Childhood Sunday.

May 7-14—National Family Week.

May 8-10—Methodist Rural Fellowship retreat, Germantown, Ohio, Ralph K. Kofoed, Monroe, Wis., president.

May 9-11—Church Survey Commission meets, Congress Hotel, Chicago, Ill.

May 14—Festival of the Christian Home (Mother's Day)

May 14—Rural Life Sunday.

May 24—Aldersgate Experience of John Wesley.

May 30—Memorial Day.

June 3-10—South Central Regional Student Conference.

June 5-12—Southeastern Regional Student Conference, Lake Junaluska, N. C.

June 7-13—School of Missions and Christian Service of the Woman's Society, North Central Jurisdiction, Lake Forest College, Lake Forest, Ill.

June 10-17—North Central Regional Student Conference, Epworth Forest, Ind.

June 11—Methodist Student Day.

June 12-19—Great Plaines Regional Student Conference, Lake Poinsett, S. D.

June 13-19—Northeastern Regional Student Conference, Lake Casowasco, N. Y.

June 15-22—School of Missions and Christian Service of the Woman's Society, Northeastern Jurisdiction, Syracuse University, Syracuse, N. Y.

June 20-27—School of Missions and Christian Service of the Woman's Society, Gulfside, Waveland, Miss.

Family Week

"God Works Through Homes" is the theme for National Family Week, May 7-14, which includes the first and second Sundays of May.

The first was designated Childhood Sunday by the 1948 General Conference and conceived as a time for special recognition of children. A service entitled "This Is Our Church" has been prepared for use in the church on this day.

A new leaflet for widespread distribution in the church and church school has been written on the theme for National Family Week. The title is "Your Home and National Family Week." It can be purchased in quantities from the Service Department, Box 871, Nashville, Tenn. Prices: 20 cents a dozen; $1 a hundred.

"Pages of Power" is a daily devotions leaflet for the family by Edward and Ethlyne Staples and published by the International Council of Religious Education. It will be useful for family worship. Prices: 5 cents a copy; $3.50 a hundred.

Current issues of *The Christian Home*, monthly magazine published especially for parents, contain articles on National Family Week and devotional materials for family worship. A copy of the magazine can be obtained from The Methodist Publishing House serving your territory.

The Board of Evangelism will again make available a series of six radio broadcasts, on the theme of the family, to any radio station requesting them. Pastors should contact local radio stations to see if the broadcasts have been arranged for. If not, ask your station to write for the series, "Happiness Is Home Made." It can be obtained from the Board of Evangelism, 1908 Grand Ave., Nashville, Tenn.

WORLD SERVICE FUNDS

Literature and other notices going out currently from World Service offices indicate to pastors, treasurers of local churches, and conference treasurers, that all World Service funds should be in the hands of conference treasurers before May 31. This date marks the end of the fiscal year, when such funds are to be forwarded to the national treasurer, Thomas B. Lugg, 740 Rush St., Chicago 11, Ill. It is essential that all funds be in the office of the national treasurer by that date.

"Telling the Church about Methodist World Service" is the theme of a new leaflet designed and issued by World Service Agencies. This is for distribution in the churches during the month of May, primarily in conjunction with the Fourth Sunday emphasis. Pastors can secure copies of this leaflet without cost from the Service Department, 740 Rush St., Chicago 11, Ill.

Methodist Chaplains

The annual meeting of the Commission on Chaplains will be held in Washington, D. C., April 25-26.

On the agenda will be a detailed discussion of the chaplaincy service in state correctional institutions and hospitals. The need in this area was exhibited in a conference of more than 20 Methodist chaplains held on January 25-26 in Washington.

Another item on the agenda will be consideration of the over-all manpower situation in the Methodist pastorate at large and in the chaplaincy in particular.

"Circuit Riding" will be given major emphasis during this year as staff and commission members carry out extended visitation of chaplains at home and abroad.

Bishop Peele, chairman of the Commission, has said: "The ministers of our church who are serving as chaplains are frequently assigned to stations widely remote from their annual conferences and other normal and ministerial fellowships. Therefore, these visitations to them are of invaluable worth. In addition, we are planning and conducting more and more retreats which will enable these fine brethren of ours to have more frequent fellowship and spiritual refreshment."

D. Stewart Patterson, executive secretary of the Commission, is presently on a ten-week trip covering 10,000 miles. He expects to visit a hundred Methodist chaplains.

Lay Conferences

On April 24 and 25 the Board of Lay Activities is sponsoring a two-day regional stewardship promotional conference for church leadership of the St. Paul area in Fargo, N. D. Planning and direction of the conference have been in the hands of E. Lamont Geissinger, head of the Department of Stewardship.

This area conference is the first of a series of such meetings to promote stewardship throughout the church which the Board will be conducting for the remainder of this quadrennium. Its twofold purpose is to carry down to every local church the philosophy and practice of Christian stewardship and to train lay leaders.

Within two weeks following the Fargo meeting, similar one-day stewardship promotional conferences will be held in each of the 47 subdistricts of the St. Paul Area, and leadership will be drawn from those who attend the Fargo meeting.

Attending at Fargo will be all district superintendents, bishops, and district lay leaders of the area and selected leaders in local churches of each subdistrict. All conference boards and agencies have been invited to send representatives.

As a practical demonstration of stewardship, everyone attending the Fargo meeting and subsequent subdistrict meetings will be on his own as far as expenses are concerned.

Pastors' Schools

June 5-9—*Kentucky School*, Kentucky Wesleyan College, Winchester, Ky. Dean, W. S. Bolles.

June 5-9—*Tennessee School*, Beersheba Springs, Tenn. Secretary, A. J. Davis.

June 6-10—*North Carolina School*, Duke University, Durham, N. C. Dean, H. E. Spence.

June 6-18—*Baltimore Area School* (Accepted Supplies), Bennett College, Greensboro, N. C. Dean, R. D. Crockett.

June 12-16—*Missouri School*, Central College, Fayette, Mo. Dean, C. B. Galatas.

June 12-26—*Atlanta Area School* (Accepted Supplies), Gammon Theological Seminary, Atlanta, Ga. Dean, N. W. Greene.

June 12-27—*St. Louis Area School* (Accepted Supplies), Philander Smith College, Little Rock, Ark. Dean, M. W. Clair, Jr.

June 12-28—*Georgia School* (Accepted Supplies), Emory University, Ga. Dean, J. M. May.

June 19-23—*Holston School*, Sullins College, Bristol, Va. Dean, Clyde Watkins.

June 19-23—*Ocean Grove School*, North End Hotel, Ocean Grove, N. J. Dean, Fred E. Macer.

June 19-23—*South Carolina School*, Columbia College, Columbia, S. C. Dean, Wallace Friday.

June 20-July 10—*New Orleans Area School* (Accepted Supplies), Waveland, Miss. Dean, C. H. DuBra.

June 26-30—*North Alabama School*, Alabama School for the Deaf, Talladega, Ala. Dean, David Hutto.

The Fountain

AH, ACTIVISM

Goethe once said: "The man who acts never has a conscience; no one has any conscience but the man who thinks." The German philosopher might have added that some people engage in feverish activity to keep themselves from thinking.

—John Sutherland Bonnell, in *What Are You Living For?* (Abingdon-Cokesbury Press)

OFFERTORY SENTENCE

The man who is generous with his bread men's lips will bless,
And their testimony to his goodness can be relied on.
The town will grumble at the man who is grudging with his bread,
And their testimony to his niggardliness is correct.

—From Ecclesiasticus (Goodspeed translation, Univ. of Chicago Press), Selected by G. F. Hubbart

OUR SPLIT UNIVERSE?

It is a curious modern phenomenon that men who will never deny the absoluteness of physical and mental laws, will not admit that moral laws have any final validity. They will stand firm on the inviolability of law in physics or sociology or psychology, but just as emphatically deny that unvarying law inheres in the spiritual order. Are they not learned experts. So we in our innocence believe them. Actually these men live in a bifurcated universe. One part, the physical, social and mental, they demonstrate, can be plotted, known and relied on. The other part, the spiritual, they believe, is unregulated chaos. Half orderly, half subject to whim!

—Chester Warren Quimby, in *The Great Redemption* (Macmillan Co.)

FULNESS

What lies behind . . . loss of nerve and heart, this sense of futility? If we reply that it is due to the loss of the sense of God, that might appear to be just the sort of glib diagnosis of the world's ills that religious people are so prone to give. Yet it is the truth, beyond question. The dimension of the eternal in things moral and spiritual, is like the third dimension in things physical. It is the third dimension which gives to the landscape a solid and satisfying quality of "realness," as it is the absence of it which gives an air of unreality to, say, the back-cloth of the stage. So it is with the eternal. Without it the whole picture of life becomes in time to the human spirit flat, unreal, futile.

—Herbert H. Farmer, in *The Servant of the Word* (Charles Scribner's Sons)

PUTTING FREEDOM TO WORK

Except in the busy seasons of the year, which consume from one hundred to one hundred and twenty workdays as a liberal estimate, farmers are free to take a day off to go to town, to chop wood for the church, to attend farm bureau meetings, or to go to farm sales. It is not that farmers have nothing to do besides their chores, but rather that there are many odd jobs which can be shifted from day to day or put off entirely for the year.

The presence of this leisure is an opportunity and a challenge to the church. Why could not church members develop a singing group or a study group that would enrich the whole community? Why not work together and undertake projects such as building a parish house or beautifying the church grounds? Many good things might be developed from this freedom of space and time on the farm.

—Frank Benton Herzel, in *More Than Bread* (Muhlenburg Press)

EQUAL AS SERVANTS

Work conceived as the service of God is at the same time serving men. On this basis the division of labour cannot lead to the formation of classes or castes. Employer and employee, government and people, are brothers. If people take their Christian faith seriously, everyone knows that his specific function in society is service for the common good. Higher power, as involved in higher office, means so much greater responsibility for service. The Christian conception of vocation does not remove functional hierarchy. There is an Above and a Below, there is graded competence. But all this is functional, *dienstlich*, as we say in German—a term which refers to service, and has nothing whatever to do with distinction of value, nor any connotation of unfreedom. The soldier has to obey the officer, but the officer is not "more" than the soldier. In spite of functional subordination, they are equal.

—Emil Brunner, in *Christianity and Civilisation, Part II* (Charles Scribner's Sons)

A CAUTION AGAINST LABELS

Many moderns have so *disliked* Paul that they do not realize that many of his contemporaries *loved* him. He is not infrequently pictured as a fanatic incapable of feeling or eliciting affection. The letters not only do not justify such a picture; they give just the opposite impression. One who reads them with this particular issue in mind will be amazed at the number and extent of the passages concerned entirely with expressing Paul's own feelings toward his churches—whether of tender solicitude when they were being tried, of grief over their failures or sufferings, or of joy over their triumphs. In his exhortation, "Love one another with brotherly affection. . . . Rejoice with those who rejoice, weep with those who weep" (Rom. 12:10, 15), there is every reason to believe Paul was but preaching what he also practiced. . . .

—John Knox, in *Chapters in a Life of Paul* (Abingdon-Cokesbury Press)

ASPIRATION

(*Suggested by Plotinus' "Never can the soul have vision of First Beauty unless itself be beautiful."*)

O God, if I do not love, I have not learned to know Thee, for Thou art Love. If I have no pity, if I care not what happens to the lone ones of earth, I know Thee not, for they are Thine, and to know Thee fully is to love what Thou dost love.

If I do not reach upward and outward with my inner spirit I cannot know Thee, for although Thou art seeking me, it is I who, by inner growth, must break the final barrier which separates us.

Lend strength, O Lord, to my aspiration! Amen.

—Helen L. Toner, Tucson, Ariz.

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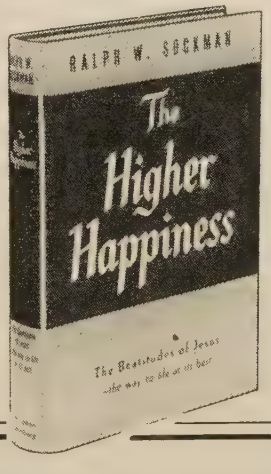
THE HIGHER HAPPINESS, *by Ralph W. Sockman.* This timely book explores the nature of the true happiness set forth in the Beatitudes of Jesus. Dr. Sockman presents an illuminating discussion of the eight basic qualities outlined in the Beatitudes. He explains the seeming paradoxes in this portion of the Sermon on the Mount clearly. The Beatitudes, says Dr. Sockman, lead to the highest joy man can know . . . fellowship with God. By setting our lives to these affirmatives, we discover new sources of happiness. (AC) **$2.00**



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AN INTRODUCTION TO NEW TESTAMENT THOUGHT, *by Frederick C. Grant.* A survey of the key ideas in the New Testament. This book is an authoritative study of a vital field which no writer with the benefit of recent critical discoveries has adequately covered heretofore. Dr. Grant interprets each of the great New Testament doctrines in the light of its basis, its development, and its present-day significance. (AC) **$3.75**

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Browsing Through Recent Fiction

A Review by GERALD KENNEDY

I THINK that nothing is more annoying in literature than pretense. It is almost as bad when it is on the side of the angels as when it leans in the direction of Satan. When it comes to pretending to be something you are not, it is better to choose almost any role other than writing. This is particularly true of fiction, for no writer can help revealing himself in all his glory or shame when he writes a novel. Sincerity, I think, is the ultimate test of a novel, and when it has it, a multitude of sins are covered; but when it has it not, nothing suffices to restore the balance.

Thus it is that novels are either good or bad, regardless of their subject. Their essential quality is not decided by what they deal with, but by sincerity or lack of it. Detective stories can be justifiable reading (I tell myself) if they do not try to put on airs. Westerns can be good reading—even for a discriminating reader—if they do not become stylized and unreal. The man who has reasonable gifts, has learned his craft, and is a real person will write a story that brings pleasure to all conditions of readers. But the pretender is despised by an honest man after ten pages. Witness *Forever Amber.*

These rambling thoughts took form as I browsed through a few novels with a wide variety of themes and locales, but which were one in their simple sincerity. At least, these chosen for this quarter's discourse seem to me to have this common characteristic.

GUTHRIE, *The Way West.* The author of *The Big Sky* tells a story about The Oregon Trail, and it is tops. Everybody likes to relax and read a book that is purely entertainment. The trouble is that, after we have developed a literary taste, we cannot stand the average "western." Yet the western saga belongs to America and is a legitimate field for a writer. Guthrie has been wise enough to see the truth of this, and he has the ability to take advantage of it. This is a better novel than *The Big Sky,* in my judgment, and it puts the author into the class of established writers. It has all the human elements plus the thrills of a great advanture. There are not many more enjoyable ways of spending a winter evening than by reading *The Way West.*

KÖRMENDI, *The Happy Generation.* The plan of telling the story of a historical period through the experiences of a family is neither new nor original. It has seemed to me that we have had an oversupply of such books. Yet this one, written by a Hungarian novelist, is certainly well above the average. Through the eyes of members of the Hegedius family, we watch the disintegration of Europe from the beginning of the twentieth century until 1933. Paul Hegedius is a hero who fumbles his way along through Hamlet-like indecision to world weariness and cynicism. He is, I suppose, a representative European of the time, and he makes it obvious why Hitler could seize power. The question arises as to whether a man like this was a cause or an effect. A Christian has great difficulty in being properly sympathetic with many of his problems, but when men lose their faith, apparently they lose their realism and common sense. To go back to something said in the introduction of this article, *The Happy Generation* seems to be a sincere record of a middle-class family who lost its spiritual sense of of direction.

MORGAN, *Rosa.* To judge by the titles of the twenty-five-cent books now appearing in racks in the most unexpected places, mystery stories are here to stay. Even the Board of Education of The Methodist Church has been cast in the role of villain in a "whodunit" written in a humorous vein. It was made even more humorous by the author's desire to be taken seriously. All of this by way of introducing a first-rate novel about the murder of a saint. Those who are sensitive about being caught reading a "mystery" (I am not) can read *Rosa* among people who frown on murder stories, and they will never know the difference. This is good writing and full of suspense. Who killed Rosa and why? If ever there was a good and apparently harmless person, it was she. Bryan Morgan carries us along through his plot with ease and gives us a profound study of good and evil. Highly recommended!

ASCH, *Mary.* I am not the one to tell you about a book like this one. It seems to me long, often dull, and full of interpretations which I cannot accept. One justifiable reason for it is that many a modern will never read the Bible, and he might pick up a little Christianity in a novel when he is not looking. Yet, this is not fair either. Asch has written with insight and care. His purpose seems to be honest. He can write. Probably many a person will receive inspiration from the book, and without so much critical consciousness, will not be aware of the theological problems. If you liked *The Nazarene* and *The Apostle,* there is no reason why you will not like *Mary.* The spirit of the author shines through the writing, and it is both humble and reverent. So, there it is. I cannot get enthusiastic over the book because it is in a category that leaves me cold. But there are more readers who disagree with me in this respect than there are those who are sympathetic with my point of view.

WILSON, *Sinners, Come Away*. It is a very dangerous business talking about a book like this one. Its characters are disreputable and ignorant. They use bad language and commit crimes. They are in jail. They are not members of churches or good citizens in their communities. You will hear people say there are no such persons except in the unclean minds of some writers. That, however, is not true, because I have met such people, and nearly every GI discovered more Americans in their class than he suspected. Preachers and other pious people ought to know how these people live and think. It is a little frightening when one thinks of the peril to democracy they constitute, but there it is. In one of Howard Spring's books (I think it was *Hard Facts*), one of the characters speaks of getting acquainted with the kind of people who made up Jesus Christ's clientele. That thought came to me when I read *Sinners, Come Away*. But, remember, it is rough.

SMITH, *For Heaven's Sake*. Take *Papa Was a Preacher*, change papa to a True Believer preacher, and you have *For Heaven's Sake*. This is not meant to take a condescending attitude toward this book, for it is cleverly written and amusing. P. K.'s will like it especially. It is amazing how funny life in a poor preacher's family can appear after it is all over. And it is surprising how many people remember the childhood experiences in a preacher's home with affection and nostalgia. Perhaps the golden glow that colors the haze of memory actually distorts the true picture. But, then, hardly anyone looks at childhood in any other way except the hard-boiled novelists who make youth a training ground for the reform school and the mental institution. On the whole, I prefer Hannah Smith's interpretation. Besides, it is truer to the experience of more people.

LANDON, *Never Dies the Dream*. The blurb on the cover of this book says: "In addition to telling the moving history of a woman of unshakable faith, Margaret Landon also tells a beautiful and unforgettable love story." Well, I did not find it very hard to forget. The author of *Anna and the King of Siam* uses the same setting to tell about a fine woman missionary who let her love for people outweigh her practical prudence. She got into trouble with her superiors due to the jealousy of a woman supposed to be her friend. The author did her best to make it all seem real and significant. The characters, however, are a little stilted and stereotyped. Give her "A" for effort and read it if you want a missionary story rather than a novel of great merit.

BROOKE, *The Scapegoat*. Sometimes you may read a novel that is so strange you are not sure about the main point. It has obvious virtue and you have the feeling that if its symbolism were just a little clearer it would be a great book. That is the way I felt about *The Scapegoat*. A thirteen-year-old English boy's mother dies, and he goes to live with his uncle. He begins to cheat and lie at school and is dismissed in disgrace. His uncle fluctuates between kindness and angry strictness. The book builds up toward an unbearable tension, and finally the boy is beaten to death. Is this sadism? Does it hint at sexual perversion? Is the boy merely a symbol of unhappy, lonely childhood? Is this a study in adolescence? I am blessed if I know. Maybe it will be clearer to you.

SHOLEM ASCH, *Mary*. Leo Steinburg, trans., G. P. Putnam's Sons, 436 pp., $3.50.

JOCELYN BROOKE, *The Scapegoat*. Harper & Bros., 209 pp., $2.50.

ALBERT BERTRAM GUTHRIE, *The Way West*. William Sloane Associates, 340 pp., $3.50.

FERENC KÖRMENDI, *The Happy Generation*. Claud W. Sykes, trans., Crown Publishing Co., 634 pp., $3.50.

MARGARET LANDON, *Never Dies the Dream*. Doubleday & Co., 309 pp., $2.75.

BRYAN MORGAN, *Rosa*. Little, Brown & Co., 235 pp., $2.75.

HANNAH SMITH, *For Heaven's Sake*. Little, Brown & Co., 266 pp., $3.

LEON WILSON, *Sinners, Come Away*. Little, Brown & Co., 309 pp., $3.

REVIEWERS

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EDWARD THOMAS RAMSDELL, professor of Systematic Theology and Philosophy of Religion, Vanderbilt School of Religion.

Paul's Unity in Romans

COMMENTARY ON ROMANS, *by Anders Nygren; C. C. Rasmussen, trans., Muhlenberg Press, 457 pp., $5.*

Here is a magnificent commentary. Its author, the Bishop of Lund (Sweden), stands as one of the creatively critical minds of the Christian Church in our time. His *Agape and Eros* (1930) is acknowledged as a monumental study. Now his *Romarbrevet* (1944) is made available to English readers in this translation. Although he has unmistakable philological competence, Nygren never loses his way in mere word study. His concern is rather with the primary over-all meaning intended by Paul in this most important of his epistles (recall its bearing upon the conversion experiences of such men as Luther and Wesley). When one grasps Paul's unifying insights, there is no question about the profound unity of the letter. Indeed, every atomistic treatment of Romans only reflects a point of view imposed upon Paul.

The key to the epistle as a whole, Nygren believes, is the difficult passage in 5:12-21, which even Luther regarded as an "excursion." Here is the contrast, never absent from Paul's thought, between two aeons: the old, with its emphasis upon law, sin, and death; and the new, with its word of grace and the righteousness of God. It is the contrast between the carnal and the spiritual.

The continuing theme of the letter is found in 1:16-17, or, even more exactly, in the proposition: *He who through faith is righteous shall live.* The first four chapters (Part One of the epistle) deal with the meaning of righteousness through faith as the righteousness of God himself (3:21–4:25), seen in contrast to the wrath of God against all unrighteousness, both of the Gentiles (1:18-32) and of the Jews (2:1–3:20). Chapters 5-8 (Part Two of the letter) make clear what it means for those who are righteous through faith "to live," namely, to be free from God's wrath, to be at peace with God, through His Love; from the power of sin, through baptism; from the law, through the death of Christ; and from death, through the Spirit. Chapters 9-11 (Part Three) show that this understanding of righteousness in no way violates the promise of God to Israel; and the final chapters (Part Four) deal with the conduct of those who are righteous through faith.

Nygren knows continental New Testament scholarship and repeatedly refers to it in commenting on difficult passages (though no British or American study draws his attention). Paul's unfamiliarity with the situation in the Church at Rome is, for Nygren, the ground of the "uniquely objective character" of the epistle. Paul's primary concern in writing is to make clear the meaning of God's gift in Christ. For Nygren there is no question of any discontinuity between Paul and the gospels or the teaching of Jesus. The Gospel of the Kingdom is the Gospel of the New Aeon through which a new righteousness is mediated to men. As for the Old Testament, it is always for Paul the promise of the Gospel.

In 1:17-18 Nygren convincingly argues for that reading of the Greek text which the American Revision Committee has accepted: *He who through faith is righteous shall live.* Nygren's summary of the history of the proposition and of the talmudic view of it as the background for Paul's deeper reading is illuminating, as indeed, is his reference to the Book of Wisdom (chaps. 11:15) as presupposed by Paul in Romans 2:1-16.

In 3:28, made famous by Luther's addition of "alone" to *justified by faith,* Nygren argues that that is exactly Paul's meaning, and he reminds us that Origen and Pelagius (who could hardly have shared Luther's kind of concern) interpreted the passage in the same way. The point is that the intent of the whole notion of faith as God's gift, and of justification by it alone, is to preclude all possibility of man's boasting. We are saved by what God does, not by what we do, though indeed faith imposes its discipline upon us. On 5:5 Nygren repeats the criticism of Augustine's exposition of *agape* as *caritas* which he made in *Agape and Eros,* but it is still a question whether he does justice to Augustine's insight into man as an exalting creature.

In the notion of dying with Christ and rising with him in newness of life (Romans 6), Nygren acknowledges the influence of mystery-cult language upon Paul's thought, but he points to an entirely different (and non-mystical) meaning-content. Again, in the same chapter, Paul never means to identify "freedom from sin" with sinlessness. To suppose so is to reduce to confusion what follows. Rather, the believer is free from sin because Christ has broken its power and now the believer is really free to fight against it.

As to whether Christ or sin is the master of one's life, Nygren never really comes to grips with the question of the believer's responsibility in faith. He is right, certainly, in insisting that for Paul the supremely important matter is the power of God's love, but it should now be clear that it is just because God's love is the decisive matter that man must be understood as responsible in his "yea" or "nay" to that love—else that love becomes something less than what faith finds revealed in the person and cross of Christ.

Nygren's handling of the controversial passage in 7:14-25 is notable. Paul is not here discussing pre-Christian experience but the experience of the believer in Christ, who nonetheless still lives in the world (under the old aeon even as he participates in the new), and who constantly feels the tension between what he sees as God's requirement of him and what he is able to do. But this is only to keep the Christian from falling back into a righteousness of his own achievement. Not even as a Christian can his works save him.

In chapters 8 and 9 of Romans the meaning of election and predestination presents its perenially difficult aspect. Nygren makes clear that Paul is quite free from that static and legalistic conception of predestination which uses it as "a speculative theory about how one group is saved and another rejected," and he sees it solely "as an expression of the faith that puts life and its insoluble mysteries into the hand of God." Paul's intent is not to rationalize the fate of men but to see Israel's situation as comprehended within the purposes of God. For Paul God's sovereignty always means, at the same

time, man's responsibility. Nygren thus finds in paradox the real answer to the centuries-old debate. Yet this reviewer wonders whether the issue of man's responsibility may not be made still clearer.

Nygren is surely right in holding that we cannot prescribe rules for God's grace. What God does must always lie beyond our full understanding. And yet God has revealed his will as *agape* in Jesus Christ—a love that embraces all men (as Paul acknowledges in 11:32). To ask why God would harden any man's heart except as he had turned from God in his own responsibility is not to judge God, as Nygren implies, but to judge the interpretation of God which is thus made. Can an eternal determining of what a man shall do, before he ever knows himself as a man, be harmonized with the love that God himself has revealed to us as his own character and will? Christian faith seeks to understand God, not on any autonomously human terms, but solely in the light of God's love.

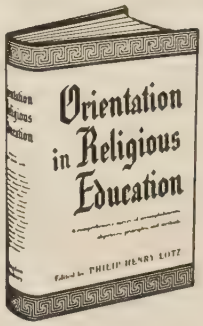
Paul makes clear (in Romans 10) that Israel's rejection is her own fault. She has both heard and understood the Gospel in Christ but turned away from it; yet (chap. 11) that rejection is not final. Israel may yet return (Nygren's close relating of *the elect* to *the remnant* is very suggestive). Certainly the emphasis here upon responsibility is not to be minimized. God gives his grace freely indeed, but men may turn from God and men may return to God by his grace. Yet Nygren adds no special comment on the important conditional particle translated in R.S.V. as "provided" in 11:22 and as "if" in verse 23, or upon the emphatic reference of God's mercy to "all" in verse 32. Paul never really gets away from his understanding of *agape* as divine mercy for all men.

The remaining chapters of the epistle are indeed "exhortations," but Nygren sees them in no sense as mere appendages. They constitute rather Paul's dealing with specific problems in the Christian *manner* of life growing out of the whole concern for the righteousness of God. The life of the New Aeon is a "life in Christ" and therefore a "life in love," both in relation to others and to the state (Nygren does not permit himself any discussion of the Christian's right of rebellion against a tyrannical state). Love fulfils the law in this: that "where love is, the things which the law forbids do not occur." Nygren's summary of the meaning of "ethics" for Paul is rich.

At two points the translator of this volume, in whose debt we certainly stand, is at fault. First, he has used the *Revised Standard Version* (and in a few cases inaccurately) for all New Testament passages without any acknowledgment whatsoever. Second, he has indicated in no way how closely the R.S.V. represents Nygren's own translation of the Greek text. In a few cases, to be sure, Nygren's argument for a particular reading (e.g., 1:17-18) makes clear his agreement with what came to be accepted for R.S.V. and in one or two others (e.g., 3:25) his disagreement.

Nygren has given us a rich commentary, full of insight and suggestive interpretation, deeply concerned with the reality of God's Word in Christ, and in the acute awareness of the secularization of the Bible that has influenced so much of modern biblical interpretation.
—***Edward Thomas Ramsdell.***

Orientation in Religious Education



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An "Incarnational" View

SACRAMENTS, SIGNS AND SYMBOLS, *by W. Norman Pittenger. Wilcox & Follett Co., 162 pp., $2.*

The germ for this little book by a prominent faculty member of General Theological Seminary (Episcopal) in New York City came from a remark by the late Archbishop of Canterbury who suggested Christianity is the most "materialistic" of all the great religions because its faith, worship, and life are centered in the Incarnation—the Word of God made flesh.

Historical Christianity expresses itself in all manner of material ways which we may refer to broadly as sacraments, signs, and symbols. The author contends that this is true not only of "Catholic Christianity" but of Christianity as a whole. Even the Quaker who eliminates most of the "externals" of historic Christianity nevertheless expresses his faith through a place of meeting, positions taken, special costumes, and particular modes of speech. There is no such thing as a pure spiritual expression of Christianity. Our religion is mediated through bodily and material means.

Man is an "amphibian," to use Evelyn Underhill's designation. He is body and spirit. In the words of Baron von Hügel, nowhere do we find "pure spirit, or pure body, or a purely spiritual or a purely bodily act." Even purely interior thought depends upon the gray matter of the brain. But man is more than just body and mind. He is also a social being, and it is impossible for him to be man outside his social setting.

The significance of Pittenger's discussion of the foregoing points is that the field is open today for an "incarnational" view of the world. If anthropologically man cannot be regarded as either mind or body, there is likewise no place today philosophically for sheer materialism or sheer spiritualism. Rather, a true view would be an "incarnational world" in which "matter is used by spirit and spirit is disclosed through matter, each operating in and with the other."

The Church, in the words of the Apostle Paul, is the *Body of Christ* and "is itself the true sacrament of the unseen yet ever present Lord." The sacraments of the Church (outward signs of inward grace) which must never be thought of in a mechanical fashion but always organically, are the body of Christ "at work." The author lists the seven sacraments of Catholic tradition, but he says the number is in no way determinative. While a sacrament "works" by divine will, it requires our response to bring about its intended result.

Some attention is also given to "sacramentals" or "those signs and actions, less than the recognized and ecclesiastically prescribed rites," which are nevertheless visible signs of spiritual realities. Among these are the wearing of the cross, reverence toward the altar, the sign of the cross, etc. The use of many, if not all, of these "sacramentals" should depend upon their personal helpfulness to the believer. It must always be remembered that the object or action in itself is not "holy" or "sacred."

What body is to mind and what matter is to spirit, so sacraments, signs, and symbols are to the Christian faith. The kind of worship found in historic Catholic Christianity is "a normal and natural way for men to approach God and for God to make himself known to men."—***Arthur M. Crawford.***

Modern Jewish History

THEODOR HERZL: THE JEW AND THE MAN, *by Oscar B. Frankl. Storm Publishers, 190 pp., $2.50.*
PALESTINE IS OUR BUSINESS, *by Millar Burrows. Westminster Press, 155 pp., $2.50.*

The Frankl book might well be judged first among books to be recommended to readers seeking a more complete understanding of recent developments affecting the Jewish people. It ranks high both as history and as literature.

In section one the reader is given a sketch of modern civilization in which he sees the optimism of the Renaissance gradually give way to confusion, pessimism, racism, nationalism, and despotism. One sees in World War II the fulfilment of Grillparzer's "incredibly pregnant prophecy, 'From Humanism via Nationality to Bestiality.' . . . The times were ripe both for the worst and for a new start."

Section two is a "portrait" of Theodor Herzl "written for those who are still able to take delight in human greatness wherever it survives." Brilliant journalist and playwright, Dr. Herzl's life was changed in 1895 when he learned of the treatment given Captain Alfred Dreyfus. Subsequently he devoted himself wholly to the solution of the Jewish question. He wrote *The Jewish State* in 1896 and organized the Zionist Movement. His central idea was that the problems of the Jewish people could be solved only through repossession of Palestine.

Herzl died in 1904. His body was removed from Vienna in 1949 and carried by "a majestic air cruiser of the Israeli army" to a final resting place on Mount Herzl, which is west of Jerusalem. "The soil of Zion in which his body was reinterred was brought together from 450 Jewish settlements throughout Palestine. A symbol of unity and peace . . . for the world."

Oscar Frankl, the author of this book, associated with Herzl in his student days. He has succeeded in his declared purpose of presenting "a portrait that shows how, what, and who Herzl was, and why he lives on and must go on living." This "portrait" is biography at its best and history at its finest.

Section three is entitled "The Message." Here is a brief tracing of the vicissitudes of Jewish history. It is very readable and informative. The contributions of the dispersed Jewish people are pointed out: their religious faith has influenced the spread of humanism and Christianity; their talents and labors have promoted the economic well-being, scientific advance, and cultural life of many peoples. The ideals of Herzl constitute the message.

Millar Burrows, author of *Palestine Is Our Business,*

is a professor in Yale University Divinity School. Formerly a resident of the Near East, he has acquired a knowledge of Palestine from numerous sources.

Professor Burrows is deeply disturbed by what is happening in Palestine. In the Introduction his convictions are clearly stated: "All is not settled and all is not well in Palestine. A terrible wrong has been done to the native people of the country. The blame for what has happened must be distributed among all concerned, including ourselves. . . . Sooner or later . . . we shall . . . have to deal realistically and decently with the fact that Palestine has not solved and can never solve the Jewish problem."

This book is a concise statement of the long process which terminated in the present establishment of the State of Israel. Here is a clear, factual presentation of the difficult problems confronting "this ambitious, vigorous, aggressively progressive little nation." The author faces frankly all these problems, and while he is equally frank in recording the impressive achievements of the new Jewish state, he recognizes their world-wide implications. No one can read this book without seeing clearly that truly "Palestine is our business."

These two books (*The Jew and the Man* and *Palestine Is Our Business*) will give anyone a fair understanding of the how, what, who, and why of Palestine.—***Albert E. Kirk.***

Freedom and Communism

PRIMER OF INTELLECTUAL FREEDOM, *Howard Mumford Jones, ed., Harvard University Press, 191 pp., $2.75.*

Published in the land of the dissenting tradition, this volume comprises a collection of eloquent essays which were written to espouse intellectual freedom. The selection covers essays ranging from those of university presidents Robert M. Hutchins and James B. Conant in 1949 back through more than three centuries to John Milton's "Speech for the Liberty of Unlicensed Printing" in 1644, and Francis Bacon's "The Advancement of Learning" in 1605. Each document is preceded by a brief statement of the occasion that brought it forth, and the volume as a whole is introduced with an essay by the editor.

The title, *Primer of Intellectual Freedom*, leads the reader to expect a selection of carefully chosen statements of our tradition of intellectual freedom which in such a compact volume could serve as a real contribution in helping us to keep alert to protect and maintain our heritage of freedom. However, the author indicates a much narrower purpose: to provide a basis for the reader "to make up his mind as to proper policy in such matters as, let us say, the right of the House Committee on Un-American Activities to act as it does, the toleration to be extended to Communists, the privilege of college presidents and governing boards to fire teachers whose views they do not like, and the legislative duty to put down opinions held by the majority to be 'subversive.' "

To this end the editor has used three well-known devices of propaganda. "These pronouncements," he says, "are in the nature of a casebook, even if the cases are all on one side." This is the "card-stacking" device of presenting evidence leading to only one conclusion. The transfer device of using the authority and prestige of famous men is the one he leans upon most heavily. Of his famous contributors, the author says, "They show how for three centuries and a half distinguished minds have met innumerable threats to intellectual freedom." Third, he uses the "glittering-generalities" device in which the whole concept of intellectual freedom is identified with the cause of protecting Communists among us.

Intellectual freedom is the climate in which learning or science can flourish, but there is in Professor Jones's introduction little trace of scientific objectivity. His words are written with no little fervor. This book is an example of the fact that every historian rewrites the story of the past to serve his own point of view. Jones uses such advocates of freedom as Thomas Jefferson to bolster the proposition that Communists should not be deprived of their rights as Communists in this land of freedom. One can only say that this analogy is not intellectually justified.

It seems to this reader that the crucial issue of our time is not whether we shall permit a few Communists to teach in our schools and colleges, but rather that hundreds of millions of men and women and children, now living in lands dominated and controlled by Communists, are deprived of all freedoms. Of this fact of the contemporary scene, the author makes no mention.

Although Communists in the United States today are ardent advocates of intellectual freedom, it is scarcely irrelevant that in every country where Communists have come into power, they have, with a ruthlessness and barbarity not exceeded by Hitler, destroyed freedom in every aspect of life. What shall we think of Communists among us who ardently espouse freedom in our land? It seems to me that they are hardly sincere. In this respect they are indistinguishable from the Nazis.

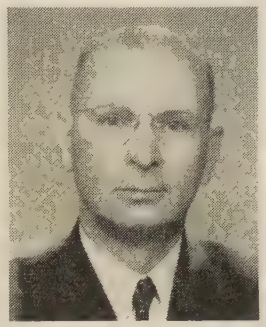
The author's attempt to make opposition to communism among us analogous to opposition to the teaching of evolution in Tennessee a generation ago is quite unconvincing; it makes the reader wonder how the professor could have succeeded in isolating himself so completely from the world. The fact that this is possible and that professors are free to write books on intellectual freedom are evidences that we are still far removed from thought control, the state police, the concentration camp, and other attributes of totalitarianism. However, we want to make sure that our freedoms are not destroyed in the name of freedom. One has to be rather blind to the facts and realities of recent history not to recognize that to give freedom to Communists is a step in the direction of communist totalitarianism. It is because Professor Jones is apparently oblivious to these realities that this book—whose author, title, and publisher gave promise of a worth-while contribution to our thinking concerning freedom—can lead only to disappointment on the part of the discerning reader.—***G. Adolf Koch.***

Aspects of the Ministry

THE MINISTRY, *J. Richard Spann, ed. Abingdon-Cokesbury Press, 208 pp., $2.*

Seldom does a symposium become a thoroughly balanced book. This volume is no exception, although it should be said that it is a good and helpful book. It will be useful to young men who are contemplating the ministry as a life's work and, especially, to those of us already in the ministry who need to be reminded of the many and varied responsibilities which are ours.

The volume is divided into three sections. The first section, on the "Minister's Prerequisites," lacks unity but contains many helpful suggestions. The second section, dealing with the "Minister's Work," details six areas of his activity. These chapters will remind all of us of the varied functions the minister must perform; they will set our task in a right perspective. Perhaps because of the reviewer's conviction that public relations as a specialized field of activity is so much overdone, he would rather think that the minister could best fulfil his role in public relations by doing all his other duties well. If he is concerned about public relations, he will be trying peripheral ways of adjusting his work instead of devoting himself to the central duties of preaching, comforting, counseling, educating, and leading.



Spann

The third section is concerned with the "Minister's Personal Life." It contains six chapters in which will be found important suggestions. However, one wonders why there is not chapter on the minister's devotional life. How can we be strong if we are weak at this point? How can we lead our people close to God unless we are close to him? Much value would have been added to this symposium if attention had been given to the prayer life of the minister.

Dr. Sizoo, one contributor to the book, deals briefly with personal devotions in reference to the theological student. How true his words are for all of us in the active ministry! "There is that third quality of the worthy minister for the cultivation of which the theological seminary is responsible—character. I mean the personal growth in grace of the student, the sharpening of his spiritual sensitiveness, the beautifying of his character so that scholarship and saintliness shall clasp hands. . . . Familiarity with the intimate things of the spirit is so apt to breed cynicism. It is like a new coin carried in the pocket: it tarnishes quickly, and the edges lose their sharpness and brilliance. . . ."

The editor is to be congratulated for bringing together so many outstanding churchmen to contribute to this important subject.—***Fred G. Holloway.***

The GREAT REDEMPTION

Chester Warren Quimby

In this interpretation of St. Paul's Epistle to the Romans, Professor Quimby applies the teachings of Paul to our modern civilization. He begins with a description of the circumstances under which this great Epistle was written, and goes on to describe the city of Rome with all its splendor, its busy trade, its inner life—the narrow back streets, the slave society and the filth—and the religious habits of the greatest city in the world. From this point he takes up the main sections of Paul's treatise, interpreting them for the times in which they were written and then applying them to our present life. The book closes with a fine chapter on "The Christian's Daily Life"—his duties to others, his duties to the State, the need for Christian brotherhood. Religious Book Club Selection. $2.50

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The Miracles of Jesus Retold

PREACHING THE MIRACLES OF JESUS, *by Hillyer Hawthorne Straton. Abingdon-Cokesbury Press, 223 pp., $2.50.*

Straton

In his Preface the author disclaims for his book any extensive original scholarship, and questions whether there is a new contribution in it. With both parts of that statement I can heartily agree. *Preaching the Miracles of Jesus* is indeed to be commended as a piece of sophisticated conservatism; that is, a conservatism well aware of its own difficulties as well as appreciative of the insights of liberalism. But when all that has been granted, the book is a belaboring of the obvious.

The innumerable barbarisms ("worship service," "faith judgment," "factualness," "life situation"), the repetition, page after page, of favorite words and phrases ("need," "feeling," "felt," "pass a miracle"), the quotation of threadbare Gospel ditties—all are exceedingly wearisome. The loose familiarity with which certain hallowed names (John, James, Jerome) are bandied about makes one sympathize with the remark of an Anglican professor, "Either call them Mister or Saint!"

These, however, are minor annoyances as compared with such questionable philosophical and theological statements as: ". . . history is more than a chronicle of facts. It is an interpretation of events. . . ."; "Miracle, like faith, has its own category of reality"; ". . . there is less proof for the resurrection of Jesus than there is for redemption"; "We must take our chances with disease and crippling accident; and, incidentally, God has nothing to do with either. . . ."

On the credit side of the ledger, the book fulfils its purpose, if the intention was merely to give us a simple, straightforward retelling of the miracles of the New Testament—that is all we actually have in *Preaching the Miracles of Jesus.* Mr. Straton is to be thanked for his recommendation of C. S. Lewis's *Miracles* and A. T. Olmstead's *Jesus in the Light of History*, for if he can inspire one to read those books he will have justified the publication of his own. It is also pleasant to note his graceful toleration of other denominations, as in his reference to the cures at Lourdes.

It is unfortunate that we still have to wait for a good, sound, modern homiletic treatment of the miracles of our Lord.—***J. Allen Cabaniss.***

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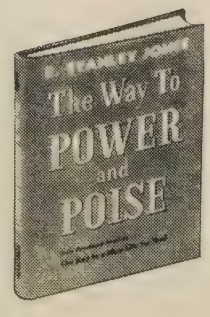

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ROBERT G. LEE, A CHOSEN VESSEL, *by E. Schuyler English. Zondervan Publishing House, 448 pp., $3.50.*

A popular biography of an able religious leader who has served as president of the Southern Baptist Convention since 1948. An inspiring record of personal commitment to God, determined and heroic mastery over handicaps, enlarging Christian vision, intensive labor in evangelistic and pastoral work, and successful service in advancing the interests of the kingdom of God.

CONFLICTING PATTERNS OF THOUGHT, *by Karl Pribram. Public Affairs Press, 176 pp., $3.25.*

Differences in methods of reasoning or patterns of thought give rise to varying social, economic, and political institutions and practices. This treatise provides an interesting outline of the logical background of four leading social philosophies—scholasticism, individualism, nationalism, and Bolshevism. The rivalry among these social philosophies and their variants is the key to the understanding of many problems of past history and present international relations. The outstanding defect of this book lies in the author's consistent failure to recognize the significance of the Protestant tradition in his efforts to discover why and how people "think differently."

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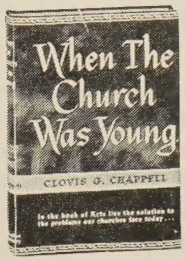

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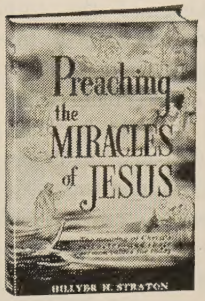

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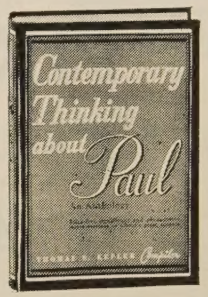

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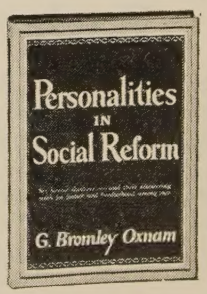

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Perils of the Preacher

By WILLIAM PETER KING

This is one of several articles on pulpit eccentricities and offensive habits. The author was before Methodist unification editor of The Christian Advocate, *formerly the official organ of the M. E. Church, South.*

In speaking of the ministry, I cast no reflection on a fine group of men by indicating the failings of a few. A besetting peril of the preacher is to deal in dull generalities, trite truisms, bromidic banalities, and pious platitudes. It is very safe for a preacher to say, "My dear hearers, I may give offense in what I am about to say, but I must be true to my convictions, at whatever cost, even if I lose my position. I want to say to you with all possible emphasis that sin is wrong. I wish to repeat it, sin is wrong." Simon Peter Richardson, a noted Georgia preacher, in an address to preachers, said, "Through the week you prepare your sermon with plenty of teeth in it. Saturday night you begin to think of some influential members who might be offended at some statements. You proceed to pull the teeth out, and Sunday morning you go gumming your way through the sermon."

Some people mean by "the simple Gospel" a gospel that does not offend anybody, that makes no practical application to social and economic wrongs. Hitler raised no objection to the preachers preaching about Heaven. But to speak against injustice, to make any criticism of the State, to preach against race prejudice and persecution of the Jews meant the concentration camp. We condemned the race prejudice of Nazi Germany, but are complacent toward our own race prejudice and proceed to defend it.

The high-type layman has far more respect for the courageous preacher than for the time server who always avoids a frontal attack and has for his motto, "safety first." The cowardly preacher makes it harder for his successor. Jesus could have avoided the cross if he had dealt only in abstract generalities.

There are some preachers who can express themselves plainly and not anger their hearers. Sam Jones said, "Skin a man alive and smile while you are skinning him, and he'll follow you to the tannery for the hide."

The pulpit chameleon is a contradiction of all that the Gospel stands for, and he breaks faith with all the heroic souls who have opposed the prejudices and animosities of their generation. The conformists are fearful of offending and belong to those unfortunate spirits whom Dante described as not good enough for heaven, not bad enough for hell, and not promising enough for purgatory.

The preacher should proclaim the gospel message with all of its implications, allowing the chips to fall where they may. Much preaching bogs down in innocuous generalities, which call to mind the lines of Oliver Wendell Holmes:

"Thou mindest me of gentle-folk,
Old gentle-folk are they;
Thou sayest an undisputed thing
In such a solemn way."

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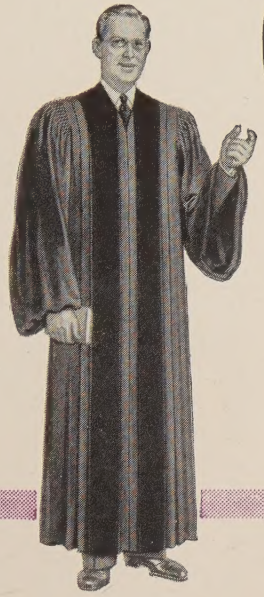

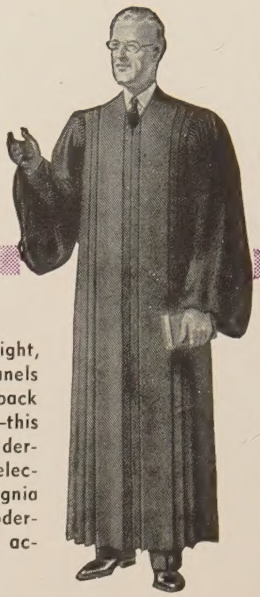

The John Wesley pulpit robe, above, features velvet facing to add dignity and richness. Comfortable inner sleeves; front closes with zipper. This model is available in several weights and colors, for seasonal wear and for special occasions. Tailored to measure —always a perfect fit.

The Symphony men's choir robe, right, is tailored on classic lines. Equipped with a 24-inch snap placket to hold the front neatly in place. Triple lines of full pleats extend from yoke to hem; back and shoulders are fluted. Robe is cut extra full. Your choice of several fabrics and colors, tailored to measure. Zipper model available.

The Geneva model pulpit robe, shown at right, is tailored on modern lines with wide panels and pressed-in pleats extending to the back of the yoke. Inner sleeves with cuffs—this robe may be worn without a suit coat underneath. Tailored to measure in a wide selection of colors and fabrics. Doctoral insignia available on all our pulpit robes at a moderate extra cost. We can also furnish all accessories in matching designs.

The Songster choir robe, shown at left, is especially designed for children . . . to make them feel they are a part of the church. When used with yokette as shown, colorful two-tone effects are possible. Made of fine-quality cotton, vat-dyed, and sanforized, the robes launder easily. Several other styles available.

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—H. Richard Niebuhr, in *Man's Disorder and God's Design* (Harper & Bros.)

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